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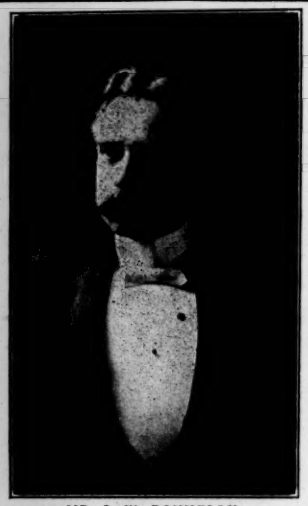

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IX.—(XLIX).—AUGUST, 1913.—No. 2.

"HOLY GOD, WE PRAISE THY NAME."

A STUDY of the words and music of this hymn has much to offer us both of historical interest and of practical value.

First of all, on the historical side, many of us doubtless know that the words were composed by Father Clarence Walworth, and that he was a convert to our faith; but how many of us could offer a probable demonstration that the hymn was composed after his conversion? His figure was one of prominence in American Catholic history, both as a missionary and as a forceful and fairly prolific writer. It is therefore curious to reflect that, for a biographical account of him in a book of reference, American Catholics should be required to go to Julian's *Dictionary of Hymnology*, and that the necessarily brief notice there given should have been due to the pen of a Presbyterian clergyman.[1]

[1] Father Walworth's niece, Miss Ellen Hardin Walworth, who was his amanuensis after his eyesight failed, published, in 1907, *Life Sketches of Father Walworth, 1820-1900*. The *Catholic Encyclopedia* contains no biographical notice of him—unfortunately, as the present writer thinks, whether we consider him as a writer of several important books, or merely as the author of the hymn, "Holy God, we praise Thy name." It is in this latter capacity alone that he was deemed of sufficient importance to merit, in a book of most condensed biography like Julian's *Dictionary*, no less than sixteen lines of biographical notice. From this inadequate, but nevertheless generously spaced account, we learn, amongst other things, that his "paraphrase of the Te Deum, 'Holy God, we praise Thy name' . . . is in the *Catholic Psalmist*, Dublin, 1858, p. 170", and that "in the *Amer. Episcopal Hymnal*, 1892, it begins with st. ii, slightly altered, as 'Hark, the loud celestial hymn'. He died in 1900." In another part of the *Dictionary*, under the title of the hymn, we find that "it is dated 1853 in the American *Evangelical Hymnal* (Hall and Lasar), Barnes & Co., N. Y., 1880."

While the hymn has always been popular amongst Catholics, and is found even in Protestant hymnals, it is only in recent times that it has achieved very wide and frequent use as a practicable Te Deum for congregational singing in extra-liturgical services (thus imitating its prototype, the beautiful and effective German hymn, "Grosser Gott, wir loben dich").

Printed first in 1853, it soon penetrated into Ireland (1858); and that it still remains a favorite there is evidenced by its inclusion in Father Gaynor's *St. Patrick's Hymn Book* (Dublin, 1906, No. 158). Scotland also knows it; for Dom Ould, O.S.B., of Fort Augustus, has included it in his excellent *Book of Hymns* (Edinburgh, 1910, No. 46). Dr. Tozer, the accomplished English choirmaster and editor of Catholic Church music, whose recent death was a distinct loss to the cause of reform in sacred music, found place for it in his *Catholic Church Hymnal* (New York and London, 1905). It therefore seems regrettable that the most recent and very valuable accession to our Catholic hymn books, the well-edited *Westminster Hymnal* (London, 1912), should have omitted it. As Dr. Terry, its editor, noted in the preface to his work, great care was taken to include only such texts and tunes as were of Catholic origin, and perhaps the surmise is a fair one that he thought the "Holy God, we praise Thy name" a hymn of Protestant origin, for the reason that the reference to its date (1853) appeared in the *Evangelical Hymnal* (1880).[2] Apropos of this, it will be interesting to quote from a recent letter of Miss Walworth to the present writer: "I remember when proof-reading *Andiatoroctè*, my uncle said: 'You see I put in my Te Deum. So many Protestants sing it and have it in their hymn books, the people think it is their hymn. I'll claim it back.'"

The origin of the tune has also proved a historical puzzle. Its wide use in Protestant hymnals is perhaps partly due to the fact that Zahn, the historian of German Evangelical hymnody, could not trace it back further than to a Protestant *Choral Buch* printed at Leipsic in 1819. Perhaps, too, the uncertainty as to the source of the tune and its great popularity with our separated brethren combined to deter some

[2] Neither is it found in the *Parochial Hymn Book* (London, 1883), *Arundel Hymns* (London), or the *Crown of Jesus Hymnal* (London).

editors of Catholic hymnals from including it in their compilations. It is perhaps not surprising that it does not appear among the 263 hymns in Cunningham's enlarged edition of *The Hymn Book* (Philadelphia, 1854), as it was first printed only one year earlier. But it is not easy to find a reason for the omission of words and melody from Peters' *Sodality Hymn Book* (N. Y., 1872) and from McGonigle's *Sodalist's Vade Mecum* (Philadelphia, 1882). In his enlarged work, the *Sodalist's Hymnal* (Philadelphia, 9th edition, 1910), Mr. McGonigle gives the hymn, but replaces the usual German tune by an entirely new one. So, too, *An Order of Divine Praise and Prayer for Congregational Use in* [*Catholic*] *Churches* (N. Y., 1890) gives the seven stanzas of the hymn, furnishes two new musical settings, and omits the traditional melody.

Like the words, however, the tune is apparently Catholic; for Baümker has traced it to its earliest known source, a Catholic hymn book published at Vienna sometime before 1780.

Thus highly interesting from a historical or academic standpoint, the study of the hymn (both text and tune) has some results to offer of a severely practical importance. Even recently published Catholic hymnals have admitted—or, rather, have perpetuated—some gross literary errors and blemishes in the text. The tune, also, has suffered not a little from varied parochial or local "uses", and so our hymnals sometimes abound in undesirable variations of melody. In justice to the merits of both text and tune, and in deference to the constantly widening employment of the hymn on occasions which bring together large numbers of people from different parishes, it is desirable to exhibit here the variations of text and tune, in the hope that future editors of Catholic hymnals may avoid obvious errors in text and attempt some comprehensive agreement on the form of the melody.

I. The Text.

The hymn appears to have been first printed in a Redemptorist *Mission Book* in 1853, compiled—or rather translated from European Mission Books and adapted to American needs—by the author himself. "He had begun the preach-

ing of Redemptorist missions in the English language in America in 1851" (Miss Walworth),[3] and two years later (20 June, 1853) wrote to his father: "I am now at New York, where I came to superintend the publication of a book of prayer."[4] That this "book of prayer" was the "Mission Book" is clear from his remark made to his niece when presenting her with a later edition:[5] "I have selected this prayer book for you, in a good strong binding. It is the prayer book I prepared myself while I was with the Redemptorist Fathers. You would not know that unless I told you, as my name is not on the title page" (Miss Walworth). The year 1853 is also the date assigned to the hymn by the *Evangelical Hymnal* (N. Y., 1880).

While it is not absolutely certain, it is nevertheless exceedingly probable that the hymn was composed after his conversion to the Catholic faith: "He had told me of the long walks he took at St. Trond and Wittem as a novice and theological student, to pilgrimage shrines and how thrilling was the heavy chant of the 'Grosser Gott' on such occasions as sung by his fellow-students. He was not satisfied till he had put together English words to give a similar majestic hymn" (Miss Walworth). As the English hymn is in exact stanzaic conformity with the "Grosser Gott" whose singing he so much admired, it is a fair conclusion that his composition dates from after his conversion and was probably written while he was preparing the English edition of the Mission Book (1851-1853).

The hymn is not, however, so much a translation as an imitation of the German hymn, for its text and the arrangement of the stanzas approximate more to the Latin of the Te Deum Laudamus—by which title, indeed, it is headed in the Mission Book.

When we come to print the true text of the hymn, we shall call attention to two emendations, one by Father Walworth,

[3] In recent letters to the present writer, Miss Walworth has given valuable information relating to the text of the hymn, and indebtedness to her is acknowledged by marks of quotation followed by her name.

[4] *Life Sketches of Father Walworth*, p. 146.

[5] New York, 1869: Mission Book: A Manual of Instructions and prayers. Drawn chiefly from the works of St. Alphonsus Liguori. New and Improved Edition. The hymn is there given, pp. 491, 492.

and one apparently by a hymnal editor. But first, it will be appropriate to note here some bad corruptions of the text, originating we know not where, but repeated again and again in Catholic hymnals whose editors — doubtless much pre-occupied men, as Catholic editors commonly are—appear to have simply cut out the pages of old hymnals containing our hymn, without taking thought to examine the text for proof errors.

The last two lines of the first stanza should be:

Infinite Thy vast domain,
Everlasting is Thy reign.

The conjunction of two ideas, viz. God's "everlasting reign" over His "infinite domain", makes one complete logical thought and sequence, and the couplet is both happy and thoughtful. Also, the lines rhyme satisfactorily. But there is neither sequence of thought nor any rhyme in the couplet —frequently met with in Catholic hymnals and in occasional leaflets used on commemorative or jubilee occasions—

Infinite Thy vast domain,
Everlasting is Thy *name.*

Again, the first four lines of the second stanza are:

Hark! the loud celestial hymn
Angel choirs above are raising!
Cherubim and Seraphim
In unceasing chorus praising—

but our hymnals sometimes replace "raising" by "singing" at the end of the second line, thus robbing the stanza of two of its rhymes:

Hark, the loud celestial hymn
Angel choirs above are *singing;*
Cherubim and Seraphim
In increasing chorus *praising.* . . .

It is surprising that many of our Catholic hymnals enjoying a wide popularity should contain the two corruptions just referred to. As this fact tends to perpetuate the errors, it is permissible to name some of the hymnals here, in order that when there is occasion for reprinting the hymn in leaflets for special occasions, the errors may first be corrected:

1. The Catholic Youth's Hymn Book (Balt., 1871; N. Y., 1885).
2. St. Basil's Hymnal (Toronto, 1889; 15th ed., Phila.).
3. Catholic Youth's Hymnal (Rev. Ed., N. Y., 1891).
4. The Holy Family Hymn Book (Boston, 1904).
5. Hymns for the Ecclesiastical Year (N. Y., 1908).
6. Crown Hymnal (Boston, 1911).
7. Catholic Boy Choir Manual (N. Y., 1911).
8. Holy Face Hymnal (N. Y., 1891).
9. Fifty-one Miscel. Engl. Hymns (N. Y., 1901).

Two hymn books, which we shall number as 10 and 11, have but one error ("Name" for "reign"):

10. St. Mark's Hymnal (N. Y., 1910).
11. Catholic School Chimes (N. Y., 1896).

The last word of line 1, stanza 3, should be "train":

Lo, the Apostolic *train*,

and it is curious to find that in the hymnals numbered 1, 4, and 6 above, the unmeaning line occurs:

Lo, the Apostolic *strain*.

Perhaps the change was made with forethought—lest children should conjure up a picture of a locomotive and tender and baggage-car and passenger coaches. But then the word "strain" is also open to misinterpretation, and expects a grammatical agreement with its verb, as well.

Two hymnals, which may be numbered 12 and 13—

12. Cantemus Domino (St. Louis, 1912).
13. Sursum Corda (St. Louis, 1911)—

contain no careless corruptions, but attempt careful emendations of the text, writing the third line of the first stanza:

All on earth Thy sway acclaim,

instead of the original

All on earth Thy sceptre claim;

and writing the last line of the fourth stanza:

Awe-struck at the mystery,

instead of the original

While we own the mystery.

Number 10 in the above list writes "rule acclaim" for "sceptre claim". The change would be quite permissible—if all hymnals would accept it.

A slip of the pen is doubtless responsible for the replacing of the word "claim", closing the third line of the first stanza, with the unrhymic word "own", in

14. St. Patrick's Hymn Book (Dublin, 1906).

The third line ("While in Essence only One") of the fourth stanza was subsequently changed by Father Walworth into "Though in Essence only One", apparently in order to avoid the unpleasant concurrence in the stanza of two uses of the same word ("while"), since it also begins the last line ("While we own the mystery"). The change is a good one, and is found in several hymnals.

A wholly new translation, set to the traditional melody, is given by

15. Cantate (New York, 1912):

> Holy God, we sing Thy praise,
> Lord, we own Thy sov'reign power:
> Trembling earth Thy will obeys,
> Highest angel, lowest flower.
> Birth and death of fleeting time,
> Limit not Thy Life sublime.

It seems desirable to call attention to an obvious misprint or oversight in the second stanza of this new version, which makes "lyres" rhyme with "choir". But even "lyre" and "choir" are objectionable words, as they are really monosyllables and yet are made to do duty as dissyllables (as though "ly-er" and "qui-er") in order to fit into the feminine cadence of the melody at these points. The new translation follows the German text quite closely. Five stanzas are given.

Father Walworth's hymn contains seven stanzas, and is found complete in but a comparatively small number of our hymnals. The correctness of the text in such stanzas as are given is of sufficient importance to justify the placing here of a partial list of the books in which a correct text is found:[6]

16. The League Hymnal (New York, 1896).

17. The Roman Hymnal (New York, 1884).

[6] Although the writer has examined a large number of our hymnals, he does not pretend to have exhausted the list.

18. Psallite: Catholic English Hymns (St. Louis, 1901).
19. Parish Kyrial and Hymnal (Rochester, 1912).
20. Catholic Church Hymnal (New York, 1905).
21. Parochial Hymn Book (Boston, 1898).
22. The Book of Hymns (Edinburgh, 1910).
23. An Order of Divine Praise etc. (New York, 1890).
24. Catholic Hymns (London, 1898).
25. Cantica Sacra (Boston, 1865).
26. Hymns and Songs for Cath. Children (New York, 1870).

The last six volumes (21-26) give the complete text. The other twenty volumes give very varied selections, e. g.: stanzas 1, 2, 4; 1, 2, 3, 4; 1, 2, 3, 4, 5; 1, 2, 4, 7; 1, 2, 3, 4, 7, etc. It is clear that the complete poem is known but to few of those who must depend for their knowledge of it only on the hymnals in common use. It is therefore desirable to give it here, with a parallel text of the Latin Te Deum, in order that the degree of fidelity achieved may be easily estimated. In view of the stanzaic form of six lines, with its rounded character (which does not well permit the thought of one stanza to flow over into a succeeding one) and its double rhyming, the long and uneven text of the Te Deum seems to have been fairly enshrined in Father Walworth's verses. Much of the sonorousness of the original is also there:

> Thou art King of glory, Christ,

is not only a literal translation of "Tu Rex gloriae, Christe", but is itself a verse of organ-like music which fills the mouth and the mind alike. The concluding lines of the sixth stanza heighten the effect of the hymn, although they have no counterpart in the Latin:

> When Thy voice shall shake the earth,
> And the startled dead come forth.

Indeed, the whole poem displays a certain vigorous quality of thought and phrase which may well explain its constantly growing popularity. And it is a *singable* hymn, strong, sententious, "meaty". The critic might well seem to be exacting who should complain that it is not sufficiently "literal".

Did Father Walworth make his translation directly from the German hymn? He was very familiar with it, and used

its stanzaic form. Several things will tend to show, nevertheless, that he translated directly from the Latin. First, his version contains seven stanzas—the last stanza taking up the concluding verses of the Te Deum. The German hymn has no less than twelve such stanzas, and therefore must space the thought of the Te Deum very differently from the condensed arrangement of the English hymn. This fact will be shown by printing one-half of the German hymn, as an illustration, when the English text comes under consideration in this paper. A Polish version, which takes the traditional melody (somewhat modified), has been found by the present writer in two hymnals. It also has twelve stanzas. Why did Father Walworth limit himself to seven? Obviously, twelve stanzas of six lines each make too long a hymn. But another reason may be found in the example of a previous rendering of the Te Deum which apparently was popular with American Catholics a decade of years before Father Walworth essayed his own version. This older translation is in stanzas of six lines—and it has just seven stanzas. It is entitled "Hymn of Thanksgiving", and is in a *Manual of the Sodality of the Blessed Virgin* (Philadelphia, 1841). Like the "Grosser Gott" and "Holy God" hymns, it repeats the last two lines. Although in iambic metre, it could easily be sung to the traditional melody, as it is in the metre of Keble's "Sun of my soul" (which amongst our separated brethren is the most popular hymn set to the old melody). Was it in fact so sung? The present writer has found it in two collections of hymns (that one just mentioned above, which has only four stanzas), and, under the heading of "Te Deum", in a collection of hymns attached to *The Gospels for the Sundays,* etc. (s. d., Philadelphia) which is bound in with the *Catholic Companion* (Dubuque, 1853), containing seven stanzas. Neither volume gives the music. The hymn is merely a skilful condensation of Dryden's sonorous iambic pentameter couplets. Two of its stanzas will suffice for illustration:

I.

Thee, sovereign God! we grateful praise,
And greet Thee, Lord, in festive lays;
To Thee, great Sire, earth's boundless frame
With echoes sounds immortal fame:

(*The two following lines twice.*)
Lord God of hosts, the heavenly pow'rs
For Thee vibrate the vaulted tow'rs.

Dryden's translation is:

Thee Sovereign God, our grateful accents praise;
We own thee Lord, and bless thy wondrous ways;
To thee, Eternal Father, earth's whole frame
With loudest trumpets sounds immortal fame.
Lord God of Hosts! for thee the heavenly powers
With sounding anthems fill the vaulted towers.

VII.

No age shall fail t'extol thy name,
No hour neglect thy lasting fame.
Preserve us, Lord, this day from ill,
Have mercy, Lord, have mercy still.
As we have hoped, so crown our pain,
Let not our hope in thee be vain.

Dryden's last six lines are:

No age shall fail to celebrate thy name,
No hour neglect thy everlasting fame.
Preserve our souls, O Lord, this day from ill;
Have mercy on us, Lord, have mercy still:
As we have hoped, do thou reward our pain;
We've hoped in thee, let not our hope be vain.

It would be highly interesting to know to what melody the hymn was sung, and the present writer ventures to hope that some reader of this paper may be able to supply the desideratum.[7]

But now let us examine the text of Father Walworth's hymn.

I.

Holy God, we praise Thy Name! Lord of all, we bow before Thee! All on earth Thy sceptre claim, All in heaven above adore Thee; Infinite Thy vast domain, Everlasting is Thy reign.	Te Deum laudamus: te Dominum confitemur. Te (aeternum Patrem) omnis terra veneratur.

[7] The library of the American Catholic Historical Society, Philadelphia, contains in all about eight hymn books, two of these being variant editions of two books. Our hymn was found there, but without music. This fact, and the smallness of the collection of hymnals, emphasize the repeated and most reasonable request of the Society for diligence and care in gathering up the remnants from what Bacon styled the "wreck of time", and Cicero called "injuria temporis", and transmitting them to a central housing place like that of the Society. But it is so much easier to throw old things into an ash heap!

A literal translation of the "Grosser Gott" would be: "Great God, we praise Thee: Lord, we glorify Thee. The earth reverences Thee, and marvels at Thy power. As Thou wast before all time, so Thou dost remain forever." Here, the "Holy God" approximates more nearly to the German than to the Latin. The "aeternum Patrem" is suggested in the two closing lines of the stanza.

II.

Hark! the loud celestial hymn
Angel choirs above are raising!
Cherubim and Seraphim
In unceasing chorus praising,
Fill the heavens with sweet accord:
Holy! Holy! Holy Lord!

Tibi omnes angeli, tibi Caeli et universae Potestates: Tibi Cherubim et Seraphim incessabili voce proclamant: Sanctus, Sanctus, Sanctus Dominus (Deus Sabaoth). Pleni sunt caeli et terra majestatis gloriae tuae.

A translation of the German hymn: "All that can praise Thee, Cherubim and Seraphim, voice a hymn of praise to Thee; all the angels who serve Thee cry unceasingly to Thee, Holy, Holy, Holy!" The German hymn makes here an additional stanza in order to accommodate the omitted "Deus Sabaoth", but is forced to eke out the remaining portion of the stanza with some original thought: "Holy Lord, God of Sabaoth, Holy Lord of the heavenly army, Strong helper in our need! Heaven, earth, air and sea are full of Thy glory; all things belong to Thee."

III.

Lo! the Apostolic train
Join, Thy sacred name to hallow:
Prophets swell the loud refrain,
And the white-robed Martyrs follow:
And, from morn till set of sun,
Through the Church the song goes on.

Te gloriosus Apostolorum chorus, Te Prophetarum laudabilis numerus, Te Martyrum candidatus laudat exercitus, Te per orbem terrarum sancta confitetur Ecclesia.

For this stanza the German hymn has: "The choir of Christ's Apostles, the great multitude of the Prophets, send up to Thy throne new songs of thanks and praise; the bright band of Martyrs ever praises and glorifies Thee."

IV.

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in Essence only One,
Undivided God we claim Thee:
And, adoring, bend the knee,
While we own the mystery.

Patrem immensae majestatis, venerandum tuum verum et unicum Filium, Sanctum quoque Paraclitum Spiritum.

The word "while", beginning the third and the sixth line, leaves on the ear the impression of monotony. As we have previously noted, Father Walworth changed the first "while" into "though" (in his *Andiatoroctè, or the Eve of Lady Day*, etc., New York and London, 1888). The English stanza presents one clear and complete thought. The German hymn brings in here the previously omitted words: "Te per orbem terrarum sancta confitetur Ecclesia", and has two stanzas: (a) "On the whole orb of earth, great and small praise Thee: to Thy praise, God the Father, sings the holy Church, and with Thee honors on His throne Thine Only-begotten Son." (b) "She honors the Holy Spirit, Who gives us all comfort; Who with power feeds souls, and teaches us all truth; Who with Thee, Lord Jesus Christ, and the Father, is eternal." The division of the praise of the Trinity into two stanzas is additionally unfortunate, inasmuch as some original matter must be added in order to eke out the stanzaic requirements. That Father Walworth's version is rather from the Latin than the German may be inferred from the above illustration, as also from the fact that whereas his translation comprises only seven stanzas (42 lines), the German original has no less than twelve stanzas (72 lines). It is hardly necessary to carry the comparison further. The 12th st. of the German is: "Herr und Gott, erbarme dich!—Über uns sei stets dein Segen;—Deine Güte zeige sich—Uns auf allen unsern Wegen,—Wie wir hoffen allezeit,—Vater der Barmherzigkeit!" [8]

V.

Thou art King of Glory, Christ!
Son of God, yet born of Mary:
For us sinners sacrificed,
And to death a tributary:
First to break the bars of death,
Thou hast opened heaven to faith.

Tu Rex gloriae, Christe. Tu Patris sempiternus es Filius. Tu ad liberandum suscepturus hominem non horruisti Virginis uterum. Tu, devicto mortis aculeo, aperuisti credentibus regna coelorum.

The English version achieves here almost a *tour de force* in bringing into its set form of stanza virtually every thought contained in the unequal prose verses of the Latin. The

[8] The German text varies sometimes in the hymnals. This 12th stanza, for instance, appears as follows in Lieder-Sammlung für Jünglinge, etc., Pustet, 1880: "Herr! erbarm', erbarme dich.—Ueber uns, Herr, sei dein Segen.—Deine Güte zeige sich,—Wie wir stets die Hoffnung hegen,—Auf dich hoffen wir allein,—Lass uns nicht verloren sein."

German constructs two stanzas (7 and part of 8) in order to express the thought of the Latin, and meanwhile omits all reference to "non horruisti virginis uterum."

VI.

From Thy high celestial home,
Judge of all, again returning,
We believe that Thou shalt come
In the dreadful Doomsday morning;
When Thy voice shall shake the earth,
And the startled dead come forth.

Tu ad dexteram Dei sedes, in gloria Patris. Judex crederis esse venturus. (Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti. Aeterna fac cum Sanctis tuis in gloria numerari.)

As previously noted, the word "in" commencing the fourth line of this stanza has been changed in some Catholic hymnals into "on". Thus, e. g., Dom Ould's *Book of Hymns* (Edinburgh, 1910), *The Parochial Hymn Book* (Boston, 1898), *An Order of Divine Praise and Prayer*, etc. (New York, 1890), Dr. Tozer's *Catholic Hymns* (London, 1898), *Cantica Sacra* (Boston, 1865). It will have been observed that the English version here omits the beautiful invocation of the Latin: "Te ergo quaesumus," etc. Several reasons might be conjectured for this omission. First, compression, so far as that might be feasible, was aimed at in the English version; for a hymn should not be too long. Secondly, the invocation disturbs somewhat the natural sequence of thought in this stanza and the following versicles, creating, as it were, a false ending to the hymn. It is probable that the Te Deum originally ended here, and that the remaining portion (from various parts of the Psalms) was added subsequently.[9] Apropos of the question of the text (Latin or German) selected by Father Walworth for translation, an added reason for supposing that he chose the Latin is the fact that the German hymn does render the portion included above in parenthesis, in its 9th stanza. Possibly a third reason for the omission may be found in the liturgical direction that all should kneel at the "Te ergo quaesumus", and that the requirement would disturb the practical character of the hymn.[10]

[9] Cf. *Te Deum* in the *Catholic Encyclopedia*.

[10] The omitted words might be rendered in translation:

Therefore do we pray Thee, Lord:
Help Thy servants whom, redeeming
By Thy Precious Blood outpoured,
Thou hast saved from Satan's scheming.
Give to them eternal rest
In the glory of the Blest.

Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti. Aeterna fac cum Sanctis tuis in gloria numerari.

VII.

Spare Thy people, Lord, we pray,
By a thousand snares surrounded:
Keep us without sin to-day,
Never let us be confounded.
Lo! I put my trust in Thee;
Never, Lord, abandon me.

Salvum fac populum tuum, Domine . . . Dignare, Domine, die isto sine peccato nos custodire. . . In te, Domine, speravi: non confundar in aeternum.

The Scriptural verses commencing with "Salvum fac populum tuum, Domine", were a later addition to the Latin of the Te Deum. Father Walworth summarizes their petitions in one stanza, not infelicitously; and brings his hymn to a close with the concluding thought of the Te Deum.

The Te Deum opposes many difficulties to a translator who wishes to give his version the form of a hymn. Its lines are of very irregular length. Its divisions of theme are also of unequal length. It could therefore be best rendered in English blank verse, or in the rhymed pentameter couplet, which permits of the thought flowing over at any desired length into following lines or couplets. A stanzaic form immediately requires definite divisions of thought to fit into definite stanzaic limits, such as a singable hymn demands. Dryden considered the task merely from the standpoint of a poet, and not from that of a hymnodist. He produced a sonorous version:

> Thee, Sovereign God, our grateful accents praise;
> We own thee Lord, and bless thy wondrous ways.

He demands no less than forty-seven such long lines, as against the forty-two short ones of Father Walworth. He is bound by no stanzaic form, sometimes introduces an alexandrine, and once indulges in triple rhyme. Obviously, the version is not singable.

Bricfer (nineteen rhymed couplets) is the version of the *Missal for the use of the laity* (London, 1903); but the lack of stanzaic form makes it, too, unsuitable for a hymn:

> We praise thee, God! we glorify thee, Lord!
> Eternal Father! by all earth adored.

Charles Wesley translated (1747) in a six-lined stanza, but required fourteen stanzas (instead of the seven of Walworth) to finish the work:

Infinite God, to thee we raise
Our hearts in solemn songs of praise;
By all thy works on earth adored,
We worship thee, the common Lord;
The everlasting Father own,
And bow our souls before thy throne.

Wesley employed both an easier metre (for iambic verse is much more plastic and adapts itself to the unaccented particles of English much more readily than does the trochaic verse) and a less complicated stanzaic form than that of Walworth. His rhymes are in couplets and, in addition, have no feminine endings. His fourteen stanzas were too many for a single hymn; and the Methodists have broken it up into three distinct hymns.

Christopher Wordsworth employs a six-line stanza, trochaic verse, and uses the alternate system of rhyme followed by a couplet, like that of Walworth; but he has no feminine rhyme:

Thee, apostles, prophets, thee,
Thee the noble martyr band,
Praise with solemn jubilee;
Thee the church in every land;
Singing everlastingly
To the blessed Trinity.

The hymn is not really a translation, but something of a transfusion, of the thought of the original, every stanza ending with the same couplet (varied slightly).

The four-line stanza is the simplest of all, whether in iambic couplet form:

Thee we adore, eternal Lord!
We praise Thy name with one accord;
Thy saints, who here Thy goodness see,
Through all the world do worship Thee.

To Thee aloud all angels cry,
And ceaseless raise their songs on high,
Both cherubin and seraphin,
The heavens and all the powers therein, etc.
—*Thomas Cotterill, 1810.*

or in trochaic couplets:

God eternal, Lord of all,
Lowly at Thy feet we fall,
All the earth doth worship Thee;
We amidst the throng would be.

All the holy angels cry,
Hail, thrice holy, God most High!
Lord of all the heavenly powers,
Be the same loud anthem ours, etc.
—*James Millard, 1848.*

The quatrain with single rhyme and rhythm alternating is illustrated in the re-written form of the version by Paterick (1679):

O God, we praise thee, and confess
That thou the only Lord
And everlasting Father art,
By all the earth adored.

To thee all angels cry aloud;
To thee the powers on high,
Both cherubim and seraphim
Contiuually do cry: etc.
—*Nahum Tate, c. 1700.*

Father Walworth's version,[11] laboring under the multiplied difficulties of trochaic metre, six-line stanza, alternating rhyme with closing couplets, and some feminine rhyme, does not suffer by comparison with the Protestant versions illustrated by the above extracts. It is reasonably brief; and the sense of a completed theme, or completed portion of a theme, given by each stanza, facilitates such highly diverse centonizing as we have already given examples of—stanzas 1, 2, 4 forming one hymn; 1, 2, 3, 4, 5, another; 1, 2, 4, 7, a third; and so on. But, without doubt, the chief, if not the only, reason for his selection of the stanzaic form, was the demand therefor by the

[11] For a very interesting and vigorous translation of the *Te Deum* in the form of an irregular, rhymed ode, see *Lyra Catholica* (New York, 1851), Part II. No author's name is given. We hazard the conjecture that it is from the pen of James Clarence Mangan—for its style of phrase appears to us quite pure "Manganese". The opening lines are:

Thee, O Great God, we praise!
Thee, mighty Lord, we bless,
Thee, and Thy marvelous and mysterious ways!
Thee, O Omnipotent Lord,
All the rolling orbèd worlds confess!
To Thee the Archangels and high-thronèd Powers,
The Cherubim
And Seraphim,
Chant aloud, with one accord,
Evermore,
Through Eternity's resplendent hours,
In prostration lowly, etc.

melody to which the English hymn is traditionally sung. This tune—its history and present variations—remains to be considered.

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ANGLICANISM AND CONVERSIONS.

I.

THE attention of the Catholic world is periodically directed to the Romeward movement in the Anglican community. Yesterday it was five Brighton Clergy and some hundreds of their people who entered the Church. To-day it is the Benedictine Monks of Caldey Island in Wales who have become real sons of St. Benedict. To-morrow—well we hope and pray, for no one could venture, in the present condition of Anglicanism, to predict what the future has in store. Every conversion causes questionings and misgivings. The old problems are faced and argued once more, within wide or limited circles, as someone more or less influential steps out into the full inheritance of historic Christianity. Catholic-minded Anglicans find in each "parting of friends" an almost irresistible call to reconsider their own position. This reconsideration is going on all over England in an almost inconceivable degree. The official Anglican Church may and does minimize it: but Brighton and Caldey are, for the Catholic, sufficient answer to any such attempt. We judge by results, and the guaranteed annual record of conversions from Anglicanism in England is enough to justify us in believing that within that body there is a great forward movement,—intellectually, in a searching examination of theological credentials; morally, in an inquiry into the foundations of Christian character as conceived in the mind of our Lord. I do not say that this movement is either organized or explicit; but that it exists is beyond question. And so from the very heart of Rome to almost every corner of the world, Catholics turn to England with joy and something of wonder. Joy in the increase of glory given by men to God in His Church: wonder in the practical impossibility of be-

lieving that such happenings are going on in a country which for centuries has despised and rejected the Catholic Faith, and in a religious community called into existence by rejection of that Faith.

At the request of the editor of THE ECCLESIASTICAL REVIEW, I venture to give my experience as a convert, with a view to bringing before the Clergy certain characteristics of modern Anglicanism which may serve those who come into contact with inquirers and to instruct converts from that body. The editor thinks that a layman's view of the new situations which are arising may assist the Clergy in their pastoral work to a further understanding of the difficult problems which exist in the minds of converts, who come out of such mazes of complicated thought as I shall try to describe. Their position will, I hope, be greatly helped if it is rightly grasped at the outset of their Catholic life. I have therefore no controversial aim. My object is to present an inside view of Anglicanism, in the hope that such a view may prove in some way beneficial, on account of the number who are daily seeking admission to the Catholic Church. In addition, I preserve throughout the article as technical terms and according to the traditions of literary courtesy the religious nomenclature of Anglicanism.

Before the great revival known in history as the Oxford Movement, the English Church was to all intents and purposes one in faith and practice. Here and there were to be found isolated Clergy and laity who inherited the High Church traditions of Archbishop Laud through their connexion in some way or other with the Non-Jurors. These men lived lives of remarkable piety and devotion, but they did not seek to extend their influence outside their own immediate circle. Intellectually, theologically and devotionally, they were mere nonentities in the Church. On the other hand the strong prevailing note was one of high, monotonous Protestantism, which, as a real factor in national life, exercised no moral influence. The genuine religion in the country was confined to such bodies as the Methodists, who owed their origin to the very fact that the English Church was spiritually dead. The history of the English Church from the accession of William III to the advent of Hurrell Froude,

Newman, and Keble, is one vast Sahara of respectable dullness broken here and there with such oases as I have mentioned. Sacramental teaching and practices were almost wholly neglected. Protestantism as a bulwark against Catholicism was perhaps the most positive article of belief. On all sides there was apathy, indifference, and decay. There was no note of joy or triumph in the Christian faith as a guide to life and death and eternity. The tide was out. But at least there was unity. From one end of England to the other the same services went on in every church, whenever they were held. No one questioned the Protestantism of the Prayer Book. No one doubted the origin of the Church in the sixteenth century. Religious life was dull, but it was one.

Then came the Oxford Movement which brought into the English Church the elements of discord and disintegration. Men who longed for a creed, fuller and larger and more comprehensive, found in the teaching of the Oxford leaders something which seemed to satisfy those longings of the human soul for which our Lord in the Catholic Church had made divine provision. Almost immediately a party was formed, —" Puseyite " it was called; and the old unity was rudely shattered. The Puseyites believed in an historic church, a ministry derived from above and necessary to the *esse* of the Church, in the Sacraments as the normal channels of grace, and in many other Catholic doctrines. But the Puseyites were forced to defend their position. The old question addressed to our Lord who shattered Judaism was addressed to those who shattered the English Church—" by what authority "? For the first time since the Reformation the age-long question of authority in religious belief came prominently into the arena of debate. Newman and many of his brethren finally answered it as it had been answered from the day of Pentecost. Always rejecting the Catholic teaching, those who remained behind shifted from one theory to another as the stress of battle pressed here and there. This capacity for change became a note of the Puseyite or High Church party, and its adaptability in teaching and practice is the outcome of its nebulous conception of authority. It claimed a certain Catholic life for the English Church, but

it was the life, if I may so call it, of a *branch* broken from the tree. The years brought further changes and further divisions until to-day the English Church presents a picture of discord inconceivable to pre-Oxford Movement ideals.

On the other hand, the Englishman once more came in touch with Catholic truths however distorted or severed from their context. He heard once more of our Lord's foundation of a Church through which the benefits of His Incarnation, Life, Death, Resurrection and Ascension were, in a divinely appointed manner, to be applied to the human race. Baptism and Holy Communion were no mere formalities, they were points of contact with God-Incarnate. There was power on earth to forgive sins. There was a daily sacrifice to God. We might multiply examples. Belief in such truths, however unaccountable from the point of view of authority, brought with it a spirit of devotion and piety and self-sacrifice. The history of the English Church during the last seventy years is one of remarkable progress in those things which count in the eyes of God. The face of the whole body has been changed since Keble's Assize Sermon and the Oxford Movement. Above all, Catholicism has of necessity reaped the fullest harvest of that springtime. On all sides Catholics are found who trace their conversion to the influences set on foot by the Oxford leaders. Thousands of Catholics had to face the question which Newman faced, and found the same answer as he did. In addition, we are better understood, and we are met with a spirit of more honest criticism. I know of no movement in modern times in any country which has been more beneficial to the Church in particular and to real Christian life in general.

I now come to consider modern Anglicanism. Like ancient Gaul it is divided into three parts and these three differ among themselves in customs and laws,—in the conception of the Church, in the conception of authority, and in faith and practice. First of all there is the Low Church Party, which is the lineal descendant of the generic pre-Oxford Movement churchman, inheriting almost entirely the old Protestant traditions. It has, it is true, advanced in devotion and Christian living, through the growth of the Oxford influences and of the Cambridge Evangelical revival; but it has in no

measurable degree approached Catholicism. It is composed of the rank and file of the Clergy and laity of the English Church, while a few bishops are publicly in sympathy with it. Thus it represents a very strong position in Anglicanism, and this is made stronger by the fact that in controversies it carries with it the ever-growing weight of English Nonconformity. Its conception of the Church is somewhat vague and almost approximates to that of an "invisible church." There does not exist within it any adherence to the truth *extra ecclesiam*, etc. The Church is merely one of the many methods of reaching God which exist by God's mercy. It is not divine in character. It is distinctly Protestant in conception. Hence it follows that Low Churchmen mix largely with Nonconformity in religious matters. In the dioceses of Liverpool, Manchester, Newcastle, Lincoln, and Truro, the Low Church party is almost all-powerful, and in these dioceses there is little or no dogmatic difference between it and Protestant Dissent. When the Low Churchman goes abroad, it is equally one to him whether he attends a Presbyterian or an Anglican mission. Any Protestant service abroad is one and the same thing to him, while at home he is equally happy in spending the morning in his own church and his evening in the Baptist chapel. It clearly follows that he has little or no conception of authority in his religion. He is in sympathy with all Christian effort, and a Dissenting clergyman does not differ materially from his own episcopally ordained rector or curate. One is without the Established religion, the other is one of its official ministers. In faith and practice he is quite indefinite. He is not "sacramental" in any sense of the word. He approaches the Holy Communion once or twice a year; but he holds no theory of the Real Presence. He believes that Confirmation is but a renewal of Baptismal Vows, and he thinks of any "power of the keys" as utterly and finally outside any conception of the ministry. He feels himself in no way constrained to practise the discipline of fasting and abstinence enjoined by the Prayer Book. In a word, he is a genuine Protestant.

Now what is his attitude toward Catholicism? Needless to say, it is one of bitter and uncompromising opposition. Catholicism sums up all that is most hateful and revolting in

religion. Low Churchmen swell the audiences of anti-Catholic meetings up and down England, and their purses help to finance militant Protestantism. From this party then there are few direct conversions. It comes into no practical contact with Catholic teaching and practice: within or without Catholicism, these are its *bête noir*, its "red rag", its call to battle. It clings to the Reformation as the most glorious episode in English history, and it pours volumes of scorn on its fellows who may regard it as an event to be deplored in sackcloth and ashes. Thus it stands proof to all Catholic winds that blow, and the advent of a Low Churchman into the Church is usually heralded by his progress through the High Church party.

The High Church Party represents the second section within Anglicanism and it inherits the old traditions of Pusey, Keble, and the Oxford Movement. Most of the bishops are more or less adherents of it, while it carries with it a strong percentage of the Clergy and laity organized to a large extent under the English Church Union. It is the strongest force in Modern Anglicanism. It represents much wealth, culture, learning, piety, and self-sacrifice. It is characteristic of Oxford, London, Birmingham, Exeter, Woolwich, Lincoln City, Leeds, and many other large centres of English life. Its clergy are men of remarkable devotion, and their work among the poor, the outcast, and the down-trodden is one of the most pronounced features of modern English religious life. It is somewhat difficult to obtain any clear definition of the Church from this party; but broadly speaking it means by the term "English Church", a "branch" of the Catholic Church, or, through no fault of its own, "a self-contained unity sharing the divine promises and founded by our Lord" At any rate it believes in some way in the divine origin of the Church, and it believes in the Church because it believes that it possesses an apostolic ministry. It does not believe in the apostolic ministry because it believes in an apostolic Church. It also believes in "one Catholic Church"; but this too in some vague way. Perhaps the reader will understand its position somewhat better when he learns that abroad the High Churchman always attends Anglican missions whether "High" or "Low" and receives Communion there. He has no con-

nexion *in sacris* at home or abroad with Nonconformity, whose ministry, being derived from below and claiming for itself no other origin, excludes it at once and finally from any position within the "one Catholic Church" in which he believes but which he fails to define. With regard to authority, the High Church Party is as a rule loyal to the Episcopate and is thus often styled in England "the safe party". But, as in its conception of the Church it is surrounded with difficulties, so in connexion with authority it is also frequently at sea. This must be perfectly evident to any Catholic, but I shall return to it later. In faith and practice the High Churchman approaches Catholicism very closely. He believes in *a* Real Presence, and in *a* Sacrifice of the altar. He believes in *a certain* kind of sacramental confession. He believes in Matrimony and Confirmation as *certain* sacramental rites. He believes in asking God to allow the Saints to pray for us. He believes in and practises prayer for the dead, necessitating as it does a belief in *a certain* kind of Waiting State. In practice, vestments, candles, genuflexions, the sign of the cross, and such like, are quite common.

It will thus be seen that there are many points of contact between the High Church party and Catholicism. But the Catholic Church in England is to the High Churchman "the Italian Mission". He calls it "setting up altar against altar," speaks of it as "an act of schism," challenges it in books, on platform and in pulpit. It is from this party that many hundreds reach the Catholic Church every year, on account of questionings and difficulties which it shares in common with the Catholic Party in the Church of England. These I shall consider later.

The Catholic Party in the Church of England is comparatively small. Indeed the number of its Clergy would only be a few hundred and of its lay adherents a few thousand, —especially since the conversions of the last ten years. But its influence is by no means commensurate with its size. The Catholic Party in Anglicanism sets as it were an ideal before the High Church Party. Its Clergy are the most learned in England in theology, philosophy, and Church history. They are thoroughly consolidated in teaching and more uniform than those of any other party in practice. The whole party

is closer to the Catholic Church in many respects than its two neighbors. The Catholic Anglican believes that the English Church is two provinces — Canterbury and York — of the Catholic Church. Thus he holds the "geographical theory" of the Church. Each country or nation has or may have a national church, and, provided this has a valid ministry, it is part of the one Catholic Church founded by our Lord. Hence he thoroughly opposes the erection of Anglican missions in Catholic countries. Abroad and in Ireland he will attend Mass at the Catholic churches. This is a distinct advance on the High Church Party. With regard to authority the Catholic Anglican is not so clear. In theory the diocesan bishop represents authority in his diocese, but he appeals rather to what he calls "the mind of the Church" than to individual bishops or groups of bishops. He recognizes the Pope as Primate of the West, but *primus inter pares*. In faith and practice he is distinctly Catholic. He believes *ex animo* in the sacrifice of the Mass, using the term "mass" regularly in private and public; that our Lord, whole and entire, is present after Consecration "under the appearances of bread and wine". In many churches the Sacrament is reserved. He believes in Baptismal Regeneration, and that in Confirmation the Holy Spirit is given. He teaches and practises with the greatest regularity Sacramental Confession, believing that it is necessary for the removal of mortal sin, other Catholic conditions being satisfied. Prayers for the dead and Purgatory are part and parcel of his creed. He honors Our Lady in a high degree and not infrequently uses the Rosary. Invocation of the Saints is a common practice. His ceremonial is almost exclusively Catholic and it is correct to the minutest detail. The Anglo-Catholic Clergy are usually unmarried and are organized in some degree in the Society of the Holy Cross, which has a "celibate roll" of Anglo-Catholic Clergy. In fact it may almost be said that this Catholic party accepts the faith and practice of the Catholic Church minus the Pope.

What is its attitude toward the Catholic Church? It is one of friendship and good feeling. Many thousands have entered the Church from it, and they have left little or no bitterness behind. The reunion of the Church is a very real thing with this party, and the individual who finds that his

effort toward it lies in submission to the See of Peter is in no way blamed. "Lord, I will follow Thee whithersoever Thou goest." In this party there exists, broadly speaking, an earnest desire to find the truth, and when Divine Faith has once pointed the way toward the Eternal City there is little desire to remain. There are many hundreds of priests working in England to-day who once belonged to the clerical element in this party. Some entered the fold of Catholicism young, some were older and the parting of ways was more difficult. But one and all arrived by no mere chance as it were. Their Anglican party stood for an honest search after Truth—they found it in the Church of Christ who is Truth-Incarnate. Many conversions have reduced in numbers and influence this section of Anglicanism; but it still remains the most interesting, the most romantic, and, from the Catholic point of view, the most wonderful division in the English Church.

II.

After this survey of modern Anglicanism, it is now necessary to turn to the circumstances which move so many to seek admission to the Catholic Church. With the Low Church Party we have no further concern, as it is so completely outside the range of Catholic influence and thought. The remaining two parties may be considered together, as they are, in spite of their pronounced differences, practically one when face to face with Catholicism.

The conception of the Church by both High Churchman and Catholic Anglican is beset with difficulties from without, and from within. Outside, there is the Catholic Church and there is, what I may call, "the East". To us Anglicanism is Catholicism in no degree or manner. It is a new religion of the sixteenth century, and no teaching of Catholic doctrines, no use of Catholic practices can make it anything else. We recognize the advantage of such teaching and practice, but for us there is only one conception of the Church. "The East" has no dealings with Anglicanism which would warrant the latter in claiming any official recognition by the former, whatever isolated "Eastern" Clergy may say about isolated questions which Anglicans may present to them. Thus High

and Catholic Anglicans feel their isolation in Christendom. They speak of the Catholic Church, but they stand alone in their conception of it,—almost magnificent in the pathetic splendor of their cry "I believe one Catholic and Apostolic Church". Outside in a sense too, is another difficulty. Anglicanism is in full communion with the Protestant Church of Ireland. Nothing could be more galling to members of these two parties than this fact, because this Irish Church is distinctly and pronouncedly Protestant; and, whatever it may mean by "the Church", it certainly has no desire in any way to hold communion with or seek recognition from the Catholic Church or "the East". Then there are difficulties within—above, about, below. First of all, above, there are the bishops who seem either incapable of or opposed to defining what is meant by "the Church". They are great men, holy men, self-sacrificing men, devoted men; but theologically they are comprehensively indefinite. Their great object in the exercise of their rule is to hold Anglicanism together, and they regularly "let down", to use a colloquialism, the High and Catholic Churchman, when there arises, as there frequently does, some occasion for a pronouncement on "the Church". Secondly, about: these two are compelled to live on terms of communion with the Low Churchman, and, as we have seen, he has a very nebulous idea of the Church, its origin, and mission. Thirdly, below: these two have, to a very wide extent, failed to bring up the English nation at large to any really definite valuation of the Church as a divine institution. Finally, Anglicanism has no definite body of faith and no uniformity of practice which *a priori* we should expect to find in a church as it is conceived by either High Churchman or Catholic Churchman. Now these difficulties from without and within with regard to "the Church" are regularly forced upon these two classes in the Anglican Communion, and not a few are driven by them out of Babylon, the city of turmoil, into Zion, the city of peace.

Difficulties become more numerous and more thorny when the problem of authority arises. Each day brings the High and Catholic Anglican face to face with such a question: "Where am I to look for authority in my faith?" In theory both obey the diocesan bishop. Unfortunately it often hap-

pens that the bishop of the next diocese holds an opinion quite opposed to that of his neighbor. It follows for the High Churchman, that in his "branch Church" or in his "self-contained Church" he cannot have any organic unity in the matter of authority. For the Catholic Anglican it follows that his "two provinces of the Catholic Church" contain almost as many differing sources of authority as there are diocesan bishops. There is for neither type of Anglican any living source on which he can rely to give an answer to this categorical question. Driven into such a corner, and before the Catholic Church begins to beckon, both will appeal to the teaching and customs of the Primitive Church. Once again this fails, as there is no definition of it, no reason why it should be arbitrarily selected, supposing it defined; and such an appeal is quite contrary to our Lord's conception of authority in the Church even as outlined in Scripture. The result is that many rectors and Clergy become their own guides, following as it were some indefinite discipline called "Catholic tradition". This question of authority is by far the most difficult, the most urgent and the most searching which forces itself to-day upon High Church and Catholic Anglican alike, and it is the failure of all Anglican theories to answer it which has been most instrumental in turning to the Catholic Church the minds of those who see that God's revelation to man in His Church must be promulgated from an authoritative source, and that this revelation as such cannot admit of either waverings, differences, or inabilities to define. This aspect of "Anglicanism and Conversions" is perhaps the most prominent in England to-day. The validity of Anglican Orders, or the question of schism or no schism in the sixteenth century, does not affect the Anglican position. Every conversion or group of conversions forces a Catholic-minded Anglican to ask himself, not "Is my rector a priest?" or "Do I belong to the Catholic Church?", but "On what authority am I to believe or reject either the one or the other or anything else?" That is the whole secret of Catholicism: until an Anglican faces that, his conversion cannot take place. The inadequacy of the High Church or Catholic position in Anglicanism to provide a basis of authority is at present the greatest force for turning the thoughts of many to the infallible Vicar of Christ on earth.

Finally, with regard to faith and practice, little need be said, and the reader will easily anticipate all that I could write. Neither High Church nor Catholic Anglican can satisfy himself that the Anglican communion is fulfilling the teaching office of the Church. In one parish there is an approximation to the Catholic faith which does much to satisfy. Passing to another parish, perhaps in the next street, and of course a parish of the Anglican Church, either type might be forced to communicate *in sacris* with a clergyman who is a Zwinglian, a Lutheran, who denies the Virgin-birth of our Lord, or His Bodily Resurrection. I have known a case where the teaching of Transubstantiation in a certain parish was roundly condemned and forbidden by a bishop, who at the same time ignored an appeal to condemn a rector for teaching Zwinglianism in a parish not five miles distant. Again there is no guarantee of continuity of teaching even in a High Church or Catholic parish. A new vicar may mean an upward, downward, or volte-face movement. These divisions in the Church of England have broken up teaching into pure parochialism. This fact has in many cases helped to swell the tide of conversions. The Catholic faith is one—"one Lord, one Faith, one Baptism"; in Anglicanism, there are almost as many faiths as parishes. Once again, there is no means of enforcing even the clearly-defined discipline required by the English Book of Common Prayer,—for example, with regard to daily services, fasting, receiving the Holy Communion, or coming to it properly prepared. I cannot sum up the Anglican position better than by saying that, broadly speaking, every parish clergyman has his own conception of the Church, of authority, and of faith and practice. I do not wish this to be taken literally, but in connexion with what I have said earlier regarding each party. However, I want to convey that the differences about these paramount questions have become so pronounced that they are almost *compelling* thinking men and women in the English Church to enter into themselves, to commune in their own hearts in their chambers, and then to look abroad in order to see if there be anything in the world which fulfills the ideal of Church and authority and faith and practice in which they have learned to believe but are failing to find in Anglicanism.

Such then is Anglicanism and its difficulties, out of which the conversions which gladden our hearts come. Few Catholics can enter into the overwhelming problems with which the honest Anglican is surrounded, and I hope I have done something toward making the position clearer to those within the Church. I think we must learn, from all that I have attempted to show, that the old lines of controversy and argument have fulfilled their function. There are new problems for us to face, and we can face them somewhat more sympathetically if we appreciate the Anglican position and treat it with fair-minded but firm-handed courtesy. Above all we can treat it with hope, not that numbers will be converted in bodies, but that every year individual conversions will hasten the day when England will be once more in reality "Our Lady's dowry" and when Anglicans throughout the world, "acknowledging once more the dignity of this holy Virgin, may honor and venerate her with all affection of devotion and own her as Queen and Mother".

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SAINT AUGUSTINE'S "TRACTATUS IN JOANNEM": A NEGLECTED CLASSIC.

WE can imagine a reader seeing this title and quickly turning to some more interesting item. Yet probably it would be hard to name any work which has had a more wide-reaching influence on the Church in general than these *Tractatus* delivered by the Bishop of Hippo in the year 416 A. D. A certain periodical in England publishes week after week a paper on what it terms "The Week's Classic", in which it discusses some famous piece of literature. Doubtless St. Augustine's *Tractatus in Joannem* will never find a place in those columns!

The *Tractatus in Joannem* are a body of one hundred and twenty-four sermons on St. John's Gospel delivered by their sainted Bishop to the people of Hippo. An interesting light is thrown on their origin in a letter which he wrote in the year 414 to Caecilianus: "I am growing old (the common lot of

the human race) and I have determined, God willing, to devote whatever leisure remains to me, amidst the cares necessarily attaching to the church I administer, to those studies which form part of ecclesiastical knowledge; for in this I think that, if it pleases the Divine Mercy, I may be of some service to posterity as well."[1] On 26 September, 426, twelve years later, St. Augustine appointed as his coadjutor with right of succession, Eraclius, and in the *Acta Ecclesiastica* drawn up on that occasion he says to the populace: "You know what I desired to do some years back and what you agreed to: we agreed that by reason of that occupation with Holy Scripture which my brethren and fellow-bishops in the two Councils of Numidia and Carthage had imposed upon me, I should be allowed five days (in the week?) during which time no one should be permitted to disturb me . . . you kept your agreement for a time, but then you broke it, so that I cannot do what I would; for, morning and afternoon I am absorbed in material concerns." He asks then that Eraclius be allowed to relieve him, so that he may be free to devote himself to his studies. "And the populace shouted: 'We thank you for your decision!' And they said it twenty-six times!"[2]

The *Tractatus in Joannem* were some of the fruits of this time of leisure, which, as he complains, was so violently broken in upon.

These sermons, then, were delivered some fourteen years before the Saint's death and at a time when his fame was widespread. We are able to date them exactly by the aid of a reference he makes in Tr. 120, 4, where, apropos of St. John 19: 38 ("And Nicodemus also came"), he remarks that the words "he who *at first* came to Jesus by night" do not imply that he did not often come; the contrary "indeed has but just now been clearly established in the revelation of the body of the Blessed Stephen". The miraculous discovery of St. Stephen's body took place toward the close of the year 415,[3] and so these sermons are the fruit of the great Doctor's maturity.

[1] Ep. 151, 13.
[2] Ep. 213, 5.
[3] Cf. Dominican Breviary, 3 August.

In them we have a veritable collection of gems; gems of doctrine, of exegesis, of historical, liturgical, and personal information, as well as of Latinity. And perhaps we learn more of St. Augustine's personality from them than from any other portion of his works, not even excepting the Confessions. For whereas in these latter we have Augustine deliberately revealing himself, in his *Tractatus in Joannem* he reveals himself in spite of himself.

First, as regards the doctrine. The sermons constitute a very mine of Augustinian theology. There is hardly a subject which is not handled, and handled with the sureness of touch due to long years of meditation and study. Moreover it is set forth with an eye to the people's needs. As he speaks we can always see the pastor of souls: "You love to come," he says, "but what is it you love? If ourselves, well, that is good, for we desire to be loved by you,—but not for our own sakes. As we love you in Christ, so do you return our love in Christ." [4]

St. John's Gospel is a theological treatise *De Verbo Incarnato;* it is a storehouse of the profoundest teaching. It is truly amazing to note how St. Augustine in his pulpit analysis of this Gospel never hesitated to set before his people the deepest subtleties of theology. Thus on St. John's Prologue he has three long sermons which tax the ingenuity of modern theologians. One marvels at the auditory as much as at the preacher! How could they grasp his meaning? The explanation probably lies as much in the personality of St. Augustine as in the marvelous clarity of his exposition. For he is well aware of the difficulty and hence does not hesitate to repeat again and again the essential points of his exposition; see, for example, his repetitions and his summary of what he has already said in *Tract.* III, 4, and VI, 7. His style, too, lent itself to reiteration, and by its incisive conciseness drove home even the deepest truths. Take for instance this very brief description of the Incarnation: "Neque enim sic factus est homo ut perderet quod Deus erat; accessit illi homo, non amissus est Deus. Non itaque miremur quia Deus fecit [the miracle at Cana]; sed amemus quia inter nos fecit et propter reparationem fecit." [5] Or again: "Quomodo per Christum

[4] Tr. VI, 1.

[5] Tr. XIII, 4.

ad Christum? Per Christum hominem ad Christum Deum; per Verbum carnem factum ad Verbum quod in principio erat Deus apud Deum; ab eo quod manducavit homo ad illud quod quotidie manducant Angeli." [6] Such instances of felicitous phrasing occur again and again, and their constant repetition must have impressed these doctrinal truths on the minds of even the most illiterate of his audience.

One of the features of these *Tractatus*, as indeed of all St. Augustine's sermons, is the way in which he refuses to shirk a difficulty. Neither will he allow his hearers to shirk it. If a passage is obscure, they must be made to see its obscurity, and this even if the Saint himself sees no immediate solution of the difficulty. A striking example occurs in his examination of the apparent contradiction between the Baptist's recognition of the Christ in Mt. 3: 14, and his declaration that he did not know Him, Jn. 1: 33. St. Augustine repeats this difficulty again and again and presents it in different lights: "Hoc dixi ut intentos vos facerem similiter ut soleo." [7] And he leaves them with the difficulty, merely telling them to think it over and avoid quarreling about it; but let them pray, and say: Our Bishop proposed this difficulty to-day and said he would solve it later on, if the Lord so pleased. "But, whether I solve it or not, I would have you note that I have only set forth what worries me, for I confess that it does worry me exceedingly."

The sermons were long, some of them exceedingly long. He appears to have been told of this, for a most remarkable change in this respect can be traced. Whereas the first twenty-three extend, with one exception, to nine or ten and sometimes even to fifteen columns of a quarto page, from the twenty-fourth to the fifty-fifth only four amount to double figures in columns and the average is seven columns. Again, from the fifty-sixth to the ninety-second we have not a single sermon which extends to four columns, and only seven which cover three; while from the ninety-third to the end the average length is about four columns, and only the last sermon of all rivals the early ones in length; it covers nine and a half columns. Indeed Augustine himself had at times to plead

[6] Tr. XIII, 4.

[7] Tr. IV, 16.

fatigue: in the nineteenth sermon he treats at great length of those most difficult verses, Jn. 5: 19-30, "The Son can do nothing of himself". . . . At the close he says: "If I were to say that I could still go on speaking, perhaps you would not be able to go on listening; though perhaps from your eagerness to hear you might say: We can! It is wiser then for me to acknowledge my weakness, for I am already too tired to go on speaking. It is better to do this than to go on setting before you what you cannot well digest. . . . But consider me your debtor for to-morrow."

"To-morrow"! The sermon which had fatigued him must have taken at least an hour and a half to deliver, perhaps even two hours—let any sceptic try and read out loud any column of it. He will not be able to do it in a fashion intelligible to an auditory, even a cultivated one, in five minutes, and there are fifteen columns. Yet we find the Saint undertaking to be ready again on the morrow with a sermon which covers nine and a half columns. Nor is it a question simply of space or quantity. These sermons are replete with material of the loftiest type. They are speculative. Ideas, questions, answers, suggested solutions, are all thrown out, discussed, rejected, sorted, and all this with a simplicity which can be due to naught save his absolute mastery of his subject—and, what was most dear to the Saint's heart, to an intimate knowledge of the human heart and its needs. Every page of Augustine—the Bishop—reveals this trait: he yearns over men's sorrows; he sympathizes with their doubts and fears; he enters into their very lives. Note his description of what a true preacher should be: commenting on Rom. 7: 19, "The good which I will I do not," he says: "See how dangerous a thing it is to hear and not understand! See how true it is that it is the pastor's office to uncover the fountain that is covered, to give pure water, harmless water to the sheep that thirst." [8] This he himself was ever doing. It was the Bible that he expounded and naught save the Bible. He did so often by suggestion rather than by definite exposition. Thus in a sermon on St. John 5: 19 (not in the *Tractatus in Joannem*) he says: "He would not be the Son were He not born of

[8] Sermon CXXVIII, 7.

the Father. Let this suffice; for I know, brethren, that I have said what will set the minds of many thinking. If I add more, perhaps I shall obscure what I have already said." [9] So the sermon closes. Their minds were working; for Augustine that sufficed.

Men flocked to hear him, as we have said. As the fame of these *Tractatus* spread, men came in increasing numbers. On one occasion he says to them: "I feared lest this present cold weather should chill your enthusiasm and keep you away. But you have shown by coming here in such crowds that you are fervent in spirit." [10] He opens the very next *Tractatus* by similar words: "We rejoice," he says, "at your numbers; you have come with far greater alacrity than we should have expected." [11] How often in the week did he preach? It is not always easy to discover the extent of the interval between the sermons; we have seen above that two of his longer ones were delivered on successive days; the same fact constantly appears. Thus *Tract.* 8, 9, 10, were delivered on successive days; they cover twenty-nine columns—a prodigious effort! Nos. 15 and 16 also on successive days; so too Nos. 17 and 18; while on five successive days he delivered Nos. 19-23, i. e. fifty-nine columns! Nos. 28 and 29 were also preached successively; so too Nos. 34-37; and the same is true of Nos. 38 and 39, 49 and 50, 51 and 52. From that point onward the chronological data cease. Of only five, viz. Nos. 1, 11, 12, 37 and 46, can we say for certain that they were preached on the Sunday; [12] Nos. 8-11 are to be referred to the time immediately preceding Easter; No. 27 was preached on St. Lawrence's day, 10 August.

The liturgical notes scattered up and down the sermons are interesting. It is clear that the Epistle or Lesson for the day was read out to the people, and this often served for a point of departure for the sermon; see, for example, the opening of the first *Tract:* "Modo audivimus ex lectione Apostolica," where he cites I Cor. 2: 24; this was on a Sunday as we gather from *Tract.* II, 1; but we do not at present read that chapter on any Sunday in the year; similarly Psalms were

[9] Sermon CXXVI, 15.

[10] Tr. VI, 1.

[11] Tr. VII, 1.

[12] Tr. VII, 24; VIII, 13, show that Sunday was the usual day for a sermon.

sung before the sermon; e. g. *Tract.* I, 6, "Forte de ipsis montibus est Joannes, de quibus paulo ante cantavimus: Levavi oculos meos in montes" (Ps. 120: 1). On another occasion we find that Ps. 49 had been sung, *Tract.* IV, 2. Again, a definite Gospel was read to the people: thus he remarks on the opportuneness with which the reading of the third chapter of St. John coincides with his arrival at that chapter; though it is possible that here he is referring not so much to the coincidence of the reading of that appointed Gospel with his arrival at the same chapter for the purposes of his commentary as on the coincidence of that chapter at which he has arrived with the season of the ecclesiastical year when the catechumens were preparing for baptism. That the Acts of the Apostles was read each year he explicitly states, *Tract.* VI, 18.

I have just referred to the presence of the catechumens at his sermons. In Augustine's day the Discipline of the Secret was in full force. This explains a certain reticence which marks his treatment of the Holy Eucharist in his exposition of the sixth chapter, for instance.[13] For it is clear from Sermon 131, 1, and 132, 1-2, that the catechumens were allowed to be present at all the sermons.[14]

There is perhaps an unspoken tendency nowadays to depreciate the exegetical value of homilies. For it is hard for us moderns to understand how exegetical questions can have been handled in any really scientific fashion in church and from the pulpit. Yet we have already seen how the Bishop of Hippo never hesitated to set out in their strongest light the difficulties of which he was so conscious in Holy Scripture. And he knows — none better — that naught save the most careful exegesis will avail to solve such difficulties in any satisfactory manner. In his exegesis he has three main principles: the Scriptures cannot err, and so no two narratives can be in opposition to one another; secondly, the context is our safest guide; thirdly, the original must be consulted. This last point sounds strange perhaps. We could appreciate it if we were talking of St. Jerome, but have we not all got the impression somehow that St. Augustine did not know

[13] Tr. XI, 3; XXII, 5.

[14] Tr. XCVI, 3 and XCVIII, 5, where he remarks that "the milk" of the catechumens consists in the Creed and the Lord's Prayer.

Greek, still less Hebrew? It is the Saint himself who is to blame, for it is true that in his Confessions he says that he did not like Greek; "Homer," he says, "was a misery to me when I was a boy! But probably Virgil is a misery to Greek boys if they have to learn him as I had to learn Homer!" [15] But the truth is that Augustine knew Greek exceedingly well, though he was not master of Greek eloquence in anything like the same way he was master of Latin eloquence. We know that St. Gregory the Great was twice sent as Legate to Constantinople, by Benedict I and Pelagius II, and that he resided for three years in that city: yet somewhere—if we mistake not—he says that he does not know Greek! And one of his recent biographers apparently accepts this statement, for he says "he knew neither Greek nor Hebrew",[16] as though ignorance of Greek was compatible with the office of a Legate at Constantinople or with three years' residence there in an official capacity! When, then, Gregory says that he knew no Greek, he means that he was not a master of it. The truth is that the learned men of old did not suppose that they knew a language unless they could speak it fluently.

St. Augustine's knowledge of Greek appears again and again in these *Tractatus in Joannem*. We note how he refers to the exact meaning of the original in such places as *Tract.* III, 8; LXXXII, 1; LXXXIII, 2; XCVI, 4; C, 1; CI, 4; CIV, 3; CVI, 5; CXV, 4; CXVIII, 3, etc. But the most startling proof of his intimate knowledge of the language is found in his words to St. Jerome to whom he writes: "Non parvas Deo gratias agimus de opere tuo, quo Evangelium ex Graeco interpretatus es: quia pene in omnibus nulla offensio est *cum scripturam Graecam contulerimus.*" [17] In other words, he had ventured to test St. Jerome's correction by the original. No light task, especially with such a critic as St. Jerome. There is likewise a passage in the *De Civitate Dei* [18] where, discussing the varying numbers to be found in the

[15] Confess. I, XIV, 23.

[16] Canon Bailey, in Smith and Wace, *Dict. of Christian Biography*, s. v. Gregory I.

[17] Ep. CIV, 6, among St. Jerome's Letters (Migne, XXII, 834).

[18] XV, XIII, 2 and 3, but at the same time see *De Genesi ad Litt.*, I, XVIII, 36, and *De Gen. Adv. Manichaeos*, II, X.

history of the Patriarchs in the Greek, Latin, and Hebrew MSS., he concludes by saying: "In quibusdam etiam codicibus Graecis tribus, et uno Latino, et uno etiam Syro inter se consentientibus, inventus est Mathusalem sex annis ante diluvium fuisse defunctus." It is hard to resist the impression that he had himself compared these MSS.

Many of course find it impossible to read these *Tractatus* in the original, but if they are obliged to make use of a translation they lose much of the beauty and force of the original. For Augustine's power and charm lie very often in the exquisite Latin he employs. Perhaps no writer of antiquity had such marvellously felicitous turns of expression as the quondam Master of Rhetoric. He used this power in order to fix his teaching in the human heart. Thus, to take but a few instances, what could be more felicitous than his description of our Lord upon the cross: "Lignum illud ubi erant fixa membra morientis, etiam cathedra fuerit magistri docentis"?[19] Or of divorce: "sicut conjunctio a Deo, ita divortium a diabolo".[20] The famous rhyme: "Quidnam Fides? Credere quod non vides," is almost too well known for quotation. Note too this pithy remark about the patience of Christ: "nisi quanto erat potentior, tanto mallet esse patientior".[21] Once more when he cannot understand a passage in St. John "Si pie sapio, obedienter audiam quod dixit ut merear sentire quod sentit." No sentence of his could better express the whole attitude of his mind toward difficulties in Holy Scripture than this. If he does not understand, then it is he who is at fault, not the writer. If he fails to grasp, then the same Holy Spirit who inspired the writer will illumine Augustine too, if only Augustine will pray. And it is not only he who has to pray: his people must pray too. How constantly he insists on this! Every time he closes a sermon with the indication of some difficulty upon which he has touched or upon which he is going to touch, he insists that unless they pray it is hopeless to look for a solution. This must have constituted a large part of the charm of his preaching; his difficulties were theirs: if he did not understand, then it was as much their business as his to win understanding

[19] Tr. CXIX, 2. [20] Tr. IX, 2. [21] CXVI, 3.

from the Father of lights. Thus his hearers have to work just as he has to work: "Putemus Scripturam Dei tanquam agrum esse, ubi volumus aliquid aedificare. Non simus pigri, nec superficie contenti: fodiamus altius, donec perveniamus ad petram: Petra autem erat Christus." [22] And he depends on their prayers: "Quomodo adjutus sum orationibus vestris ut illud quod promisi implerem, adjuvante etiam atque etiam pia intentione et votis bonis".[23] It was thus he won their confidence and found a way into their hearts in spite of the profundities of which he habitually treated. Still he frequently has to apologize for having kept them so long.[24] But how many of to-day's preachers could hope to conclude a lengthy doctrinal sermon with such words as these: "Dearly Beloved, as I reminded you yesterday, it is John himself who says: 'We are the sons of God, and it hath not yet appeared what we shall be; but we know that when He shall have appeared we shall be like Him, for we shall see Him as He is.' I know your hearts have been lifted up on high with me, but 'the corruptible body weigheth down the soul, and the earthly habitation presseth down the mind that museth upon many things.' Now I am going to lay down this book, and you are going to depart, each to your own homes. It has been pleasant to be together with the One Common Light (of the world); we have been really happy, we have really rejoiced. But now when we each return to our several occupations let us not depart from HIM." [25]

The more we study these marvellous sermons the more we admire the Saint's stupendous gifts; the more, too, do we wonder at the people who heard him. We cannot help asking again and again: How did they understand him? How much did they carry away? And their Bishop was fully alive to the danger he ran in treating of such deep theological points as he set before them. He says: "It may be that there are some among you who are capable of understanding what others among you cannot." [26] That they did understand him, however, is clear not merely from the fact that they came in ever-increasing numbers, but also from the applause into which

[22] Tr. XXIII, 1.
[23] V, 20.
[24] V. 20; VII, 24; VIII, 13; XI, 15.
[25] Tr. XXXV, 9.
[26] XCVI, 1.

they broke out at times. "Have you understood what I have been saying? Yes; for you shouted out! You would never have shouted out had you not understood!" [27] He makes the same remark after his most subtle explanation of those most difficult words: "Whatsoever He (the Father) does, the Son also doth in like manner." [28] Yet his audience must have had a difficulty in following even his limpid Latin. For we cannot suppose that they were all Latins. St. Augustine writes to Novatus the Bishop to protest against his taking away Augustine's relative Lucillus, and this on the ground that the latter knew the Punic language well and was consequently of great assistance in a district like Hippo where the spread of the Gospel was much impeded by the want of priests who spoke Punic.[29] He says the same in a letter to Pope Celestine to whom he writes regarding the provision of Punic-speaking priests for Fussala, a district in his diocese about forty miles from Hippo.[30] And, if his words are to be taken as applying to the people of Hippo, the knowledge of Latin possessed by some of them must have been slight in the extreme; for he says that some confuse the Latin words *dolor* and *dolus* so that they say "*dolus* illum torquet pro eo quod est *dolor*".[31] Added to this, his hearers *stood* throughout his long sermons, as appears from many passages: "You are tired, standing and listening to me; and I am more so, standing and talking to you! But if I toil for you, ought not you to toil with me for yourselves?" [32] One can feel that he saw some one fidgeting! And the Saint knew well how to relieve the tedium of even the best of sermons by more than occasional touches of humor. He says to them on one occasion: "We are all men, and I hardly think it is necessary to prove that to you!" [33] And again: "All men are lamps, for they can be kindled and put out. And these human lamps, when they are wise, give forth a light and are fervent in spirit. But if they have been lit and are put out—then they even stink!" [34]

[27] VII, 6.
[28] XVIII, 8.
[29] Ep. LXXXIV, 2.
[30] Ep. CCIX, 2-3.
[31] Tr. VII, 18.
[32] Tr. XIX, 17; cf. Sermon CIV, in fine.
[33] Tr. III, 2.
[34] Tr. XXIII, 3.

He knew, too, how to vary the scene by reading extracts from the Bible: for that he preached with the Bible in his hand is clear. Note the passage already quoted: "I shall lay down this Book and you will all go to your own homes." Sometimes, too, he would give them the most delicate descriptions of natural things with which they were familiar, as when he describes a hen with its chicks, the realism of which could hardly be surpassed.[35]

I have exceeded my limits, but I trust that this all too imperfect sketch of the great Doctor in the pulpit has not proved wearisome. If any one wishes to get but an insight into Augustine's charm, to taste of his sweetness and to form some faint idea of the gems that are to be found scattered throughout his works, but more especially in these *Tractatus in Joannem*, let him look up for himself the following points: on gratitude that we too are not sinners (Tr. XCVII, 2); on election (Tr. LXXXVI, 2), a declaration of his mature mind on this point; on the spirit in which to study the Gospels (Tr. XVI, 2; XVIII, 1; XXII, 1); on Faith (Tr. VIII, 6; XV, 24; XIX, 15; XXII, 2, 10; CXX, 3); on the Rule of Faith (XCVIII, 7; CV, 8); on free will (Tr. LXXXI, 2); for his rhetorical powers (Tr. LXXXV, 2; XCII; XCIII, 1-2; CXVII, 3), and especially note such a veritable gem as the *clamoso silentio* in Tr. CXVII, 5.

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THE RELIGIOUS-MILITARY ORDERS.*

> The romance
> Of many-colored life that Fortune pours
> Round the Crusaders, till on distant shores
> Their labors end; or they return to lie,
> The vow perform'd, in cross-legg'd effigy
> Devoutly stretch'd upon their chancel floors.
> —WORDSWORTH.

UP to the reign of Baldwin III, the Latin Kingdom of Jerusalem—so strange in the manner of its foundation, its history, and its customs—had continued to flourish. And its customs and institutions deserve our most careful study, as

[35] Tr. XV, 7.

* See ECCL. REVIEW, June, 1912, pp. 673-83.

illustrating, better than any other chapter of history, the spirit of chivalry. The warriors who contended in its battles were animated by a principle of honor which did not suffer them to flee however unequal the combat might be, and held it infamous to abandon a comrade in peril. This spirit served them instead of the discipline which governs modern armies; kept their ranks firm and unbroken; and prevented them from shrinking from any difficulties or dangers. It was out of this spirit—which prevailed among all the nobles and knights who had sacrificed their ease and their home comforts to make war upon the infidel in distant lands—that the establishment of what is called the Religious-Military Orders took its rise, about 1118 A. D. They were companies (or bands, or fraternities) of knights, bound by a solemn vow, and living together, like monks, under a rule or code of laws of their own.

The most famous of these orders were the Knights of St. John (also called Knights Hospitallers, because they had charge of the hospitals for the relief of the poor and suffering at Jerusalem); the Knights Templars, who took their name from the ancient Temple of Solomon in Jerusalem; and the Teutonic Knights, whose order dates a little later. These knights all lived bound by a severe rule. Their diet was simple and their discipline exact. No decorations or ornaments were allowed either in their houses or in the churches in which they worshipped. The will of their Grand Master was the will of all. They never quitted their arms. They declined no combat, at however great odds, against the enemies of the Faith. They shrank from no dangers, however appalling; for the lot which they all expected, and even desired, was to die on the field of battle, contending against the infidels. They had no ties to hold them to life; and they were always ready to sacrifice all for the great cause which they were defending.

So high was the estimation in which these orders of military monks came to be held, and so exactly did their organization suit the spirit of the age in which they lived, that there was scarcely any great family of Europe which had not some one belonging to it enrolled in one or other of the communities. Even princes became members of these orders, and bound themselves, by solemn oaths, to submit to the poverty, humil-

ity, and discipline, which their rules enjoined. It was this popularity, and the admiration which the soldier monks excited throughout Europe, that, after a time, brought decay and ruin on the religious-military orders. They became possessed of large property; changed their poor and mortified manners of life for one of luxury and grandeur; had houses, or lodges, of their orders in various places in Europe; and, at last, excited the jealousy of kings and rulers, who were only too glad to find a pretext for seizing upon their vast wealth and possessions.

But in their earlier days, while yet severity and strict discipline governed them, the religious-military orders were of the most essential use in upholding the Christian kingdom of Jerusalem and defending the Christian cause in Syria. The spirit which these knights showed was imitated by others. Adventurous pilgrims from all the lands of the West eagerly sought the honor of combating under their leadership; and wherever the red banner of the Hospitallers or the white ensign of the Templars was seen, there was either victory, or at least glory, for the Christian cause.

> In duty firm, to conscience true,
> However tried and pressed;
> In God's clear light, high work we do,
> If we but do our best.

It was in the spring of 1239 that Richard Earl of Cornwall, the brother of Henry III, of England, set out with an expedition for Palestine, and arrived at Acre just as the leaders of the Seventh Crusade were quitting it to return home. Richard was joined by William Longsword, son of the Earl of Salisbury, and Theodore, the Prior of the Hospitallers, and many others of the nobility. The English barons had assembled at Northampton, repaired to the Church of All Saints there, and had bound themselves by oath to conduct their levies straight to Palestine. They embarked at Dover for France. Henry III and his court accompanied them from London to Dover, and their departure was blessed with the prayers of the bishops. The French monarch received the army with distinction and favor. Its march through France resembled a triumph, and the embarkation was completed at Marseilles. The army reached Acre in safety. The number was consider-

able and the equipment good. Moreover, the very name of Richard, and the English, struck terror into the hearts of the Saracens, from the still cherished remembrance of the exploits of Richard, Cœur de Lion. The state of affairs was also propitious for producing a powerful impression. Richard of Cornwall led his forces to Jaffa; but as the Sultan of Egypt was then at war with the Sultan of Damascus, and dreaded a new danger from a powerful Christian army, he sent to offer Richard conditions of peace. These were as favorable as possibly could be desired—Jerusalem and almost all the Holy Land was to be definitely given up to the Christians, and the prisoners taken in the recent battle of Gaza were to be restored. The great object of the Crusades seemed now to be accomplished: Palestine belonged to the Christians. Richard returned to Europe and was received in every town as the deliverer of the Holy Sepulchre. There was only one thing to mar the completeness of the work: this was the constantly increasing feud between the Knights Templars and the Knights Hospitallers. The former of these had made a separate treaty for themselves with the Sultan of Damascus, and refused to join in Richard's treaty with the Sultan of Cairo. It was enough for them that the Hospitallers were with Richard. The Templars were ready to oppose anything of which their rivals approved. Both of these Orders had now reached the summit of their wealth and greatness. In every country of Europe their estates, their houses, their vassals abounded, and the Grand Master of each order possessed the power of a sovereign prince. The Order of Teutonic Knights also, though of later introduction, was now almost equal to the older orders in power and greatness. The government of Jerusalem was now virtually in the hands of the religious-military orders. The Hospitallers, especially, who had joined in Richard's treaty, had the chief direction and control of all things. Neither did they neglect their trust. They made the greatest efforts to rebuild the ruined walls and to restore the fortifications of the Holy City.

THE KNIGHTS TEMPLARS.

The Templars and the other religious-military orders were born of the Crusades. All that Christians held dear in the

Holy Land was being either ruthlessly swept away or shamefully desecrated by the unbelievers. The moral sense of Christendom was deeply roused. Throughout Europe rang the cry: "What can we do? What shall we give?" The Crusades were the noble answer. And out of the Crusades arose the mighty orders of the Templars and Hospitallers.

> Unto the East we turn—like some bright star
> Let down from heaven; the land where angels still
> Linger at Chinnereth's lake or Tabor's hill—
> Here Jesus sat, there stood, here kneel'd in prayer,
> Here was His cradle, there His sepulchre!
> —Williams: *The Cathedral.*

When the Latin Kingdom was still young a knight from Burgundy, Hugh de Payens, made the journey to Jerusalem. Seeing that poor pilgrims were still exposed to great hardships and dangers, he formed a society of knights who, like-minded with himself, devoted themselves to the protection of distressed wayfarers. At first Hugh de Payens was joined by Godefroi de St. Omer. These two French knights devoted their services to the protection of pilgrims as they traveled along the infested roads of Palestine. Soon, in 1109, seven other French knights associated themselves in the work, and this little band of nine French knights swore themselves to a special chivalrous service: that of safeguarding Christian pilgrims from Moslem marauders when they went down from the Holy Sepulchre to bathe in the Jordan. The members of this small chivalric community pledged themselves to live according to the rule of the Canons Regular; they took the three simple vows of poverty, chastity, and obedience. Apt and expressive was the title they obtained at this time, for everything connected with them was of the utmost plainness and simplicity; well did they merit the name of "Poor Soldiers of Christ". Their habit, their diet, their bedding, their life, all was characterized by rigid discipline and spoke of the strictest simplicity. Their habit was white; and whilst furs were forbidden, they were permitted to wear lambs' skins in winter. The habit was of the simplest pattern, that it might be readily put on and off. The Templars have often been called the Red Cross Knights; but the red cross, the distinguishing feature of the habit of the order, was not as-

sumed until the time of Pope Eugenius III. In diet the order was practically vegetarian, as flesh-food was permitted but thrice a week, except at Christmas, Easter, and the Feast of the Blessed Virgin Mary. For bedding, a pillow, a piece of sacking, and a single coverlet were deemed sufficient. Every knight was obliged to observe the Canonical Hours. If a knight failed to attend or was prevented from attending upon the holy offices at the regular hours, he was to say thirteen Pater-nosters for missing Matins, nine for missing Vespers, and seven for each of the other Hours. Their badge was the lamb. In the British Museum there is a seal (attached to a charter of 1304 A. D.) which has the lamb, bearing the flag, with "Testis Agni" inscribed upon it. But before the Templars took this device, they seemed to have used that of a horse with two men riding upon it. There is a rude woodcut of it in the 1640 folio edition of Matthew Paris. The red cross of the Templars had eight points, and was of the shape now known as the Maltese cross. This form of cross was subsequently used by the Hospitallers, who had at first used the Patriarchal cross. The banner of the Templars was the glorious "Beau Séant"—half black and half white, and bearing the inscription: "Non nobis, Domine, sed nomini tuo da gloriam." What Beau Séant means is not known with certainty. Professor Froude thought it originated in an old cry of the Burgundian peasantry, and was adopted by the Templars as a sort of link with the old home. And according to Favine, the Beau Séant was half black and half white, because such was the character of the Templars, who showed themselves wholly white and fair toward Christians, but black and terrible toward miscreants and infidels.

That Christian and crusading king, Baldwin II, granted them quarters in his palace on Mount Moriah, on the site of Solomon's Temple,—hence their title. They spread themselves in every kingdom of the West; became a powerful, wealthy, and formidable republic, independent of kings and bishops, subject only to the Pope, and were half military, half monastic. As Milman has said: "Instead of the peaceful and secluded monastery, the contemplative, devotional, or studious life, their convents were strong castles, their life that of the camp or the battlefield, their occupations chivalrous

exercises or adventures, war in preparation, or war in all its fierceness and activity." So successful did the new movement become that St. Bernard interested himself in it, and drew up a rule for it, which in 1128 was authorized by Honorius II. Indeed, it was quite a new departure in the history both of religion and war. The Knights Templars took the threefold monastic vow, and in the time of peace ruled their life after the fashion of the Canons Regular, who were growing so popular in the West, and became that "great contribution of the twelfth century toward bridging over the great gulf between the clerk (secular priest) and the monk". The general name of Austin Canons itself suggested that they strove to realize the old ideal of the great African Father, for in the fifth century St. Augustine of Hippo had sought to establish a monastery of clerks in the Bishop's household. But while the military orders of the Latin East all followed the rule of the Austin Canons, the older military orders of Spain (Calatrava, 1158; Alcantara, 1152) stood in close connexion with the Cistercians.

The Templars' main business, viz. that of protecting pilgrims, soon grew into a general duty of war against the infidel. They were "lions in war, lambs in the house". To Christians they were monks; to Islam they were soldiers. "They bear before them a banner, half white, half black: this they call Beauséant, because they are fair and friendly to the friends of Christ, to His enemies stern and black."

At the Council of Troyes (1128) seventy-two statutes were drawn up and received the sanction of Pope Honorius II. These enactments formed the foundation of the rule as it was finally settled in the middle of the thirteenth century.

During the first one hundred and forty years of its existence, i. e. by the middle of the thirteenth century, the order numbered twenty thousand knights, besides affiliated mercenaries and retainers; and it became possessed of about eight thousand manors. And its seal showed the Temple in front of which were two riders, a Knight Templar and a poor helpless pilgrim, on one horse.

The order was divided into three ranks or classes: 1. the Knights (*Armigeri*), 2. the Chaplains (or *Clientes*), 3. the Men-at-Arms (*Servientes*). The Knights alone were en-

titled to wear the white linen mantle, with an eight-pointed red cross on the left shoulder. The discipline was extremely severe. The head of the order was the Grand Master, whose place during his absence was filled by the Seneschal; while the various provinces in Asia and Europe were under the direction of Masters, Priors, Commanders, Preceptors. And, as was inevitable, strong rivalries showed themselves, in the course of years, between the Knights Templars and the Knights Hospitallers.

A Papal Bull of 1172 made the Templars exempt from episcopal jurisdiction and granted them immunity from taxes, tithes, and interdiction. This, together with their immense riches, pride, and exclusive spirit—and their quarrel with the Knights of St. John—excited animosity against them.

When the Templars betook themselves to Cyprus after the fall of Acre in 1291, it was felt that their task was ended; and charges of heresy, immorality, and impure rites were lodged against them. Philip IV, "le Bel", the crafty and unscrupulous king of France, saw herein an excellent pretext for spoiling the Templars of their wealth and property, thereby replenishing his exhausted exchequer. Accordingly, the Grand Master, Jacques de Molai, and one hundred-and-forty Templars were arrested in Paris (1307), and under the torture of inquisition many of them confessed to most horrible charges. The inquiries and trials were protracted during four years, ending with the abolition of the order by a Bull issued at the Council of Vienne (1312). Two months later their property was handed over to the Knights of St. John. Already fifty-four Knights had in 1310 been put to death by burning; the remainder were now dealt with by the Provincial Councils,—except those of higher rank, such as the Grand Master, Jacques de Molai, who was burned by the King's command (1314) without waiting for the Pope's verdict. The order was at the same time suppressed in England, Spain, Portugal, Italy, and elsewhere, but under circumstances of less barbarity than those which attended its dissolution in France. But to this passage in their history we shall refer more in detail later on.

The humility and poverty of the Templars was destined to be short-lived. As to their bravery there can be no question.

It was an undoubted characteristic of the order. In those days, armed force in the service of what was considered unarmed truth was bound to be well recompensed. Accordingly privileges and indulgences, wealth and power, were poured into the laps of the Poor Soldiers of Christ, and with the usual results. When Richard I, of England, was once being preached to and urged to give up his three favorite daughters (Pride, Avarice, and Voluptuousness), the unhesitating reply of Cœur de Lion was that he had already bestowed Pride on the Templars.

Their wealth soon became enormous, and in almost every part of Europe they were found established and in possession of churches, chapels, tithes, farms, villages, and mills; rights of pasturage, of fishing, of venery, and of wood. According to the work *Secret Societies of the Middle Ages*, the Templars also had in many places "the right of holding annual fairs, which were managed—and the tolls duly received—either by some of the brethren of the nearest house, or by their Donates and servants. The number of their preceptories was by the most moderate computation rated at nine thousand; and the annual income of the order at about £6,000,000—an enormous sum for those times. Masters of such a revenue, descended from the noblest houses of Christendom, uniting in their persons the most esteemed secular and religious characters, regarded as the chosen champions of Christ, and the flower of Christian knights, it was not possible for the Templars, in such lax times as the twelfth and thirteenth centuries, to escape falling into vices of extravagant luxury and overweening pride."

Enjoying such affluence, the Templars naturally became the bankers of their times. Many of their houses became the safes of treasure, which was faithfully preserved for, and as faithfully rendered back to, their rightful owners. We have the assertion of Matthew Paris that when Hubert de Burgh, Earl of Kent, was disgraced and committed to the Tower of London, King Henry III, hearing of the amount of Hubert de Burgh's wealth which was held in keeping by the Templars, summoned to his presence the Master of the Temple and by threats and otherwise endeavored to obtain from him all he had in trust of Hubert's possessions. The Templar's answer was nobly uncompromising: money confided to the Templars

in trust they would deliver to no man without the permission of him who had intrusted it to be kept in the Temple. And there it remained until the king had extorted an assignment of it from the imprisoned Hubert. But other curious trusts were also reposed in the order. The crowns of the Latin Kingdom were kept in Jerusalem in a large chest fastened with two keys, one of which was kept by the Grand Master of the Temple, and the other by the Grand Master of the Hospital.

Some idea of the power of the Templars may be gathered from Henry III's (of England) threat to the Grand Prior of England and the latter's noble reply. Complaining of the Templars' wealth and pride, Henry III said to the Grand Prior: "You prelates and religious, but especially you Templars and Hospitallers, have so many liberties and charters, that your superabundant possessions fill you with pride and madness. Those things, therefore, which have been hastily and imprudently granted by our predecessors, must be prudently and deliberately recalled. I will infringe both this charter and others, which I, or my predecessors, have rashly granted." Very significant and noble was the Grand Master's reply: "It is far from thee, O King, to utter such an absurd and ungracious word. As long as thou observest justice, thou art King; when thou infringest justice then thou wilt cease to be so." Henry III failed to fulfil his threat.

During the infancy of the order, when the Templars were not rich enough to have buildings of their own, they used the Church of the Holy Sepulchre in Jerusalem. This has led to the belief that a round church, wherever found, was the work and property of the Red Cross Knights, who always took as their model the church in which they originally worshipped. But such a statement does not appear to tally with facts. The round church of Little Maplestead, in Essex, never belonged to the Templars. The whole of the parish, including the church, was in 1185 given to the Hospitallers by Juliana, daughter of Robert Dosnel, and it remained in the possession of the Hospitallers until the ruthless suppression of the religious houses by Henry VIII.

Some of the round churches and circular towers were once the property of the Templars, but it is open to question whether any of the round churches in England were originally

complete rotundas. Certainly the Temple Church in London was not; for "the oblong building on the south side, pulled down some years ago, was undoubtedly a portion of the original design . . . and the later specimen of the kind at Maplestead had the square and the round parts built at the same time." [1] Both the Temple Church in London and that at Acre, with its round tower ("the scene of the death struggle of the band of gallant Templars who fought to the last in defence of the Christian Faith in Palestine"), were the property of the Red Cross Knights; but we must accept with reserve the theory that all round churches, or rather round towers at the west end of square churches, are unquestionable evidence of having once belonged to the Templars.

There is another idea prevalent that the Templars always built their preceptories according to one plan. This is not correct. Their houses were designed to meet the exigencies of the times, to comply with the customs of the countries in which they were situated, and to suit the geographical peculiarities of the various districts in which they lay. The preceptories of the Templars were sometimes castles, sometimes ordinary manor houses; and their churches were as a rule by no means characterized by the graceful outline and proportions of the Temple Church in London.

The first home of the Templars in London was in Holborn, and St. Sepulchre's Church is a standing memorial of them. In 1184 they removed to Fleet Street and built the Round Church, in the Temple, which visitors to London still rejoice to visit. This church appears to have taken upward of fifty years in building. The circular part of it was consecrated by Heraclius, the Patriarch of Jerusalem, in 1184; but the body of the church as it now stands, was not consecrated until 1240, when King Henry III was present at the ceremony. The feverish haste of modern contract work was unknown in those leisurely and religious times, when men with sacred zeal and noble ardor gladly devoted their all—"money, time, thought, hope, life itself—to raise for God and man, shrines as worthy of God as human hands could erect, and fit and able to lift man's thought and hope beyond the earth, and lead it

[1] Cottingham, quoted in Burge's *Temple Church*, p. 14.

on heavenward". Longfellow aptly expresses the spirit of such an age, when he sings:

> In the elder days of Art,
> Builders wrought with greatest care
> Each minute and unseen part,
> For the gods see everywhere.

One feature in the present Temple Church calls for a brief reference. On the floor of the "Round" lie some sculptured effigies which, as being undoubted originals, are among the most interesting pieces of sculpture that England possesses. They represent (1) Geoffrey de Magniville, that bold and bad baron of King Stephen's time who, dying excommunicate, was for a time hung on a tree in the Temple garden; (2) Pembroke, the great Protector, who by his wisdom assuaged the divisions among his countrymen after the death of that worthless king, John; (3) William, the son of Pembroke, sheathing his sword: he had fought, and well, but his race was done; (4) Gilbert, another son of Pembroke, in the act of drawing his sword in the service, as he intended, of God, in Palestine, when death stopped the journey; (5) De Roos, one of the barons to whom the bloodless field of Runymede and granting of the Magna Charta have given undying reputation; and many others. All these effigies were originally, like all others in the Temple Church, painted and gilded. And each Templar is presented in his habit, as he lived.

Another of the Templars' establishments was the Preceptory at Springfield, about eight miles from Dover, where King John is said to have resigned his crown to the Papal Legate. What still stands of this preceptory now serves the purpose of a farm house. The east portion, which is the oldest, the preceptory being founded before A. D. 1190, exhibits three lancet windows, above which are three circular ones; and this part of the building was probably the chapel. The foundations of this ancient preceptory may yet be traced in various parts of the homestead.

On the Southwark side of London stands the old Church of St. Mary Overies. In its "chapel of our Ladye" (one of the most beautiful and antique structures of the kind in England) were laid to rest the mortal remains of Bishop Andrews, whose death drew from John Milton, who was no bishop-lover generally, a most passionate eulogy.

Stow's account of St. Mary Overies was derived from Linsted, its last Prior; and is as follows: "This church, or some other in place thereof, was of old time, long before the Conquest, a House of Sisters, founded by a maiden named Mary. Unto the which House and Sisters she left (as was left her by her parents) the oversight and profits of a cross ferry over the Thames, there kept before any bridge was builded. This 'House of Sisters' was afterward by Swithin, a noble lady, converted into a College of Priests, who in place of the Ferry, builded a bridge of Timber." Stow was a chronicler who lived 1527-1605. And something like corroborative evidence of the truth of his story was discovered in the early part of the eighteenth century, when, digging for a family vault in the centre of the choir and near the altar, it was found necessary to cut through a very ancient foundation wall, which never could have formed any part of the present edifice: the edifice exactly corresponds with that of the "House of the Sisters" described by Stow as near the eastern part of the present St. Mary Overies, "above the choir", and where he says Mary, the foundress, was buried.

In the middle of the eighteenth century there lay in the choir in a wooden box a remarkably fine effigy in wood of a crusader. Who he was it is now impossible to say with certainty. Probably it represents one of the two distinguished persons to whom St. Mary Overy was next largely indebted after the humble ferryman's daughter and the proud Lady Swithin. They were William Pont de l'Arche and William Dawncy, Norman knights, who in 1106 refounded the establishment on a more magnificent scale for the Canons Regular. This Pont de l'Arche was probably the same as the Royal Treasurer of that name in the beginning of William II's reign. It is also significant that the first bridge built over the Thames was in Rufus's reign. And as carrying on still further the records of connexion between St. Mary Overies and the ferry first—and afterwards the bridge—it appears from a passage in Maitland[2] that William Pont de l'Arche, whom we have just seen as the founder of the first, was also connected with the last. If we are right in presuming the Templar to be

[2] Vol. I, p. 44; Edit. 1756.

one of these "Knights, Normans", there can be little doubt that originally there was also the effigy of the other; and that the destructive fires that have from time to time injured the structure explain its absence. There are also two curious low-arched niches on the north side of the choir. May these have not been the resting places of the founders of the priory? Aldgood was the first Prior of St. Mary Overies, as Linsted was its last.

By the fourteenth century the buildings had become dilapidated. The poet John Gower (1323-1408), the "moral Gower", as Chaucer called him, restored them, or at least contributed the principal portion of the funds. Gower was married (1397) in St. Mary Overies, where there was a monument to his wife's memory as well as his own; the latter alone now survives. It is an exquisite piece of work, which has been admirably restored to all its pristine splendor. It bears in gay colors a quaint rhyming inscription in Norman French, and the effigy of the poet is also radiant in color and gilding. His head rests on three gilded volumes of his writings; one of them is his *Confessio Amantis*, his principal and only published work.

On a pillar by Gower's monument appears a cardinal's hat with arms beneath. They refer directly, no doubt, to the beneficence of that very remarkable man, Cardinal Beaufort, Bishop of Winchester, who in that capacity resided in the adjoining palace; indirectly, they refer to still more interesting matters in which the busy prelate had the principal share. His niece, Jane Beaufort, married the poet-king, James of Scotland, and the nuptial rites were performed in St. Mary Overies.

PRIVILEGES OF THE KNIGHTS TEMPLARS.

In 1162 Pope Alexander III issued his famous Bull confirming the rights and privileges already enjoyed by the Templars and granting them other and new powers and immunities. It is a somewhat lengthy document. The following is the substance of the clauses: (1) permission to elect their own Master; (2) they were to be freed from ecclesiastical interference—"No ecclesiastic or secular person shall dare to exact from the master and brethren of the Temple,

oaths, guarantees, or any such securities as are ordinarily required from the laity. . . . We prohibit all manner of men from exacting tithes from you, in respect of your movables, immovables, or any of the goods and possessions appertaining unto your venerable house". (3) The Templars were not only exempted from tithes, but they were also permitted to take them; it was, however, to be done with the advice and consent of the bishops. (4) They were permitted to choose their own priests and candidates for ordination; and "if, peradventure, the bishop refuse, yet nevertheless ye have permission to receive and retain them. . . . Moreover, they shall be subject to no person, power, or authority, excepting that of your own chapter. . . . It shall be lawful for you to send your clerks, when they are admitted to Holy Orders, for ordination, to whatever Catholic bishop you may please." (5) The Templars' cemeteries were to be free from the interference of the regular clergy. (6) They were to have the privilege of causing, in times of excommunication, the churches —of what towns and villages they passed through—to be thrown open once a year for divine service. This privilege soon conferred on the Templars an immense power.

As was to be expected, such powers and privileges soon brought the Templars into antagonism with the regular clergy. At the General Council of the Lateran in 1179, it was stated that "the Templars and Hospitallers abuse the privileges granted them by the Holy See; that the Chaplains and priests of their rule have caused parochial churches to be conveyed over to themselves without the Ordinaries' consent; that they administer the Sacraments to excommunicated persons, and bury them with all the usual ceremonies of the Church; that they likewise abuse the permission granted the brethren, of having divine service said once a year in places under interdict, and that they admit seculars into their fraternity, pretending hereby to give the same right to their privileges as if they were really professed."

The privilege of sanctuary was thrown around the houses of the Templars, and several Papal Bulls sternly forbade anyone laying hands either upon the persons or property of those who fled for refuge to the Templars' houses.

Even the tenants of the Templars enjoyed certain privileges, and in order that these might be known to all men, they erected crosses on their houses, thus proclaiming that they were free from several of the services and duties of the ordinary tenant.

Some of the returns made by the Templars for gifts to their Order are interesting. According to Camden, the Templars conferred on Roger de Mowbray and his heirs, in return for his munificent gifts to the order, the privilege of pardoning at any time any of the brethren exposed to public penance for transgressions against the rules of the order, provided they came and acknowledged their crime before their benefactor.

HISTORY OF TEMPLARS AFTER LOSS OF PALESTINE.

By 1307 the ostensible work of the Templars was done: the Crusades were finished. One of the most famous of the Templars defeated Saladin at the Battle of Ascalon in 1177, but was taken prisoner by him the following year. Acre became the headquarters of the order, and the stupendous ruins of their castle are still there. The last Crusade, that of Louis IX, in Egypt, ended in catastrophe, and Acre, after a bloody fight, was captured by the Moslems in 1291. Then the Templars sailed away to Cyprus, which island they had bought just one hundred years before. It was evident then that their work, so far as the Holy Land was concerned, had proved a failure. But the Templars were rich and powerful, and professed to transfer their valor and service to the defence of the Holy See against the ungodly world. It is impossible to say with confidence what their character had become under changed circumstances. The popular estimate of them is fixed for us in Sir Walter Scott's *Ivanhoe,* where the character of the Templar Knight, Sir Brian de Bois Gilbert, stands like a classic monument. Milman hints, and it seems not unlikely, that the Templars' religious experiences in the East had exerted a strong effect upon their character. The implacable mutual abhorrence with which the Saracen viewed the Christian, and the Christian the Saracen, had worn away by long intermingling, and had given place to an interchange of the courtesies and mutual respect of a more chivalrous warfare.

Sir Walter Scott brings this out in the *Talisman*. The brave and generous knight could not but admire bravery and generosity in his antagonist. The accidents of war led to a more intimate acquaintance, and acquaintance to hospitality and social intercourse. And it would seem that Mohammedanism had lost the odious and repulsive character which it bore and deserved in the first days of its energy, when:

> Down came the Templars like Cedron in flood,
> And dyed their long lances in Saracen blood—
> The Saracens, Curdmans, and Ishmaelites yield
> To the scallop, the saltier, and crossleted-shield;
> And the eagles were gorged with the infidel dead.
> From Bethsaida's fountains to Naphtali's head.
>
> —WALTER SCOTT.

It would seem indeed that Mohammedanism came to be regarded by some of the learned Templars as a calm and hardly irrational theism. Thus both the character and the aim of the Templars had changed.

But there was another side to all this. The Templars had also become Orientalized. It seems equally likely that Oriental superstitions, belief in magic, in the power of amulets and talismans, divination, dealings with genii and occult powers, seized on the imaginations of the adventurous but rude warriors of the West. It is certainly possible that the Templars were Orientalized by their sojourn in the East, and that their morals did not escape the taint of Oriental license. At any rate an outcry was raised against them, but we may certainly say this about that outcry, that it had its real foundation, not in zeal for morality, but in cupidity.

THE DOWNFALL OF THE TEMPLARS.

Philip IV, the Fair (le Bel), of France, 1285-1314 A. D., succeeded in securing the election of Clement V, who removed the seat of the Papacy to Avignon, where it remained from 1305 to 1376. Philip was a man who covered a character of meanness with a thin veneer of piety. He had miserably failed in his war with the Flemings and was in desperate financial straits; and in William of Nogaret, his minister, and the officers of the Inquisition, he found advisers as unscrupulous as himself. They clipped and debased the coinage, plundered the Jews and Lombard bankers, and still were on the verge of

bankruptcy. Then a tempting opportunity presented itself. The Templars were very wealthy. Moreover, they were under a cloud and had formidable enemies in the rival Hospitallers, who were doing good service in holding the island of Rhodes against the possibility of a Turkish invasion of the West. So every kind of charge was rapidly hurled against the Templars. It was said that they blasphemed the Cross and spit upon it; that they worshipped a cat with two faces; that they wore a girdle which had acquired a talismanic power by contact with this idol; that they were horribly immoral in personal life, that and the loss of the Temple by them was the visible sign of the wrath of God against them. It is true that there were men of influence who resisted the acceptance of all these calumnies, but large numbers of Templars were seized in 1307 and put to torture until they "confessed" the charges against them.

The hold which Philip IV had obtained over the Papacy enabled him to effect the blackest blot of his reign, the destruction of the Templars. The Crusades of the East had come to an end with the fall of Acre in 1291, and the orders which had been formed for the defence or conquest of Palestine must inevitably fall victims to the jealousy which their wealth and independence excited in Europe, or they must undertake some new task which would justify their existence and give them a new hold in Europe. Tempted by the wealth of the Knights Templars, Philip IV determined upon the destruction of the order; and after a cruel persecution he succeeded in his design, and also obtained the confiscation of their property. It is altogether a revolting history which may be read at length in Milman (Vol. V). The unhappy Clement V struggled to get the whole matter referred to a General Council, and a Council was held at Vienne. But it reported doubtfully and Philip was impatient; so some Knights were hanged and some roasted alive, under his direction, and the tormented Pope was compelled to suppress the order, without a formal condemnation, by the Bull *Vox in excelso* on 22 March, 1312.

Philip would have liked to seize all their property for himself, but it was too much for public opinion. Two months later, by another Bull, the Pope transferred all the property of the Templars to the Hospitallers.

The Knights of St. John undertook new duties which would justify their continuance in the public mind. And the German order of St. Mary followed suit. Thus they secured a prolongation of their corporate existence—the one in Persia, and the other in Rhodes. But the Templars, who had been the most prominent in the wars of Palestine, were the least prepared to find a new occupation, and their inaction impaled them on the other horn of the dilemma.

It is needless to go through the long catalogue of charges, some horrible and some absurd, which were brought by the King's agents against the Templars. It is not surprising that a celibate order of warriors should give rise to the suspicion that the vow of chastity was not always fully observed. It is possible that in their long intercourse with the Saracens some of the Knights may have been led into unbelief, or even to adopt a contemptuous and irreverent attitude toward Christianity. But it is not credible that the whole order was guilty of the obscenity, blasphemy, and irreligion that were charged against its members.

Confessions extorted under horrible tortures and recanted when health and sanity were restored, do not constitute evidence from which any reasonable conclusions can be drawn. But Philip IV was deaf to all considerations of justice or of clemency, and his iron will extorted a condemnation from judicial tribunals.

In 1310, after the trial had lasted two years, no less than fifty-four Knights were burned in Paris, and many other executions followed. Two years later, in 1312, the order was formally suppressed and its possessions transferred to the Knights of St. John. This last provision was only imperfectly fulfilled, and much of the hoarded wealth of the Knights of the Temple never passed from the hands of the king.

At the time of its suppression fifteen thousand Knights belonged to the order. And though in France many of the Templars perished miserably, it does not appear that any crime could be proved against them. There is much reason to suppose that the King of France was guilty of the crime of judicial murder in order to obtain the vast estates and great riches which the Templars had accumulated.

In England also and in all the other countries of Europe the Templars were seized and imprisoned. In England in 1309 courts were opened for their trial at London, Lincoln, and York. Many of them made general confessions of heresy to obtain absolution and protection, but no tangible crime was established by their accusers. Nevertheless, their estates were confiscated and the order finally suppressed by decree at the Council of Vienne, in spite of the remonstrances and opposition made at that Council. Such was the debt of gratitude paid to the Red Cross Knights who for two hundred years had been pouring out their blood like water to fight the battles of Christendom in the East!

The order may have become useless as a defence of Christendom against the infidels, and the dissolution of the order may have seemed even desirable, but the charges hurled against it were probably in most cases false, and there was no reason for the infliction of death.

In 1314 the last of the Grand Masters, Jacques de Molai, after a solemn recantation of all the extorted confessions, and a denial of the truth of all the charges against the order, was burnt alive on an island in the Seine at Paris.

The Temple, in London, was given by Edward II to Aymer de Valence, whose beautiful tomb is in Westminster Abbey. On his death it passed to the Hospitallers, and they leased the Inner and Middle Temple to the students of the common law. James I confirmed this possession and thus it remains to-day. Spenser alludes to this in his beautiful "Prothalamion":

> Those bricky toures
> The which on Thammes brode aged back doe ryde,
> Where now the studious lawyers have their bowers,
> There whilom went the Templar knyghtes to bide,
> Till they decayed through pride.

JOHN R. FRYAR.

Canterbury, England.

MEMOIRS OF "ZI PRE".[1]

ON the south side of Forquer Street, Chicago, and nearly midway between Desplaines and Halsted, there stands an unpretentious brick structure with a Romanesque façade surmounted by a Roman cross. It is the Chiesa dell'Angelo Custode. The mellow tints of sea and sky in the decoration of the interior from vestibule to sanctuary are unmistakably Italian. The stained-glass windows of St. Michael, St. Raphael, and of the Guardian Angel, carry the thoughts of the onlooker back to the basilicas of Rome and Florence and cause him to murmur the names of Italian masters. The statues of San Vito, Rocco, Lucia, and Sebastiano, recall vividly to mind those Christian martyrs especially dear to the Italian heart, while Raphael's Madonna della Sedia tenderly clasping her Divine Bambino seems to look down with maternal solicitude upon the congregation gathered in reverential attitude to assist at Holy Mass and hear the word of God in their native tongue.

The sacred edifice and its humble surroundings are redolent of Italy. Forquer Street is an insignificant, narrow thoroughfare jutting east from Canal, making a slight jog at Halsted, and terminating west in Blue Island Avenue. It might easily pass for any one of the crooked lanes in lower Naples. In fact, when the visitor hears the itinerant peddlers shouting: "*Ecco donne, le patate! i cavoli! le cipolle!*" it requires quite a mental effort to realize that he is in the heart of Chicago and not upon an Italian border of the Mediterranean. Guardian Angel Parish comprises emigrants from nearly every province of the Italian peninsula as well as from Sicily. The representation from Modena, Milan, Piedmont, and Genoa is rather small; but the natives from Naples, Salerno, Bari, Basilicata, Abruzzi, Calabria, Catanzaro, le Marche, Lucca, Messina, and Palermo, are as plentiful as the English sparrow. A parish averaging annually over a thousand baptisms cannot be even remotely suspected of race suicide. The Northern Italians are generally well educated, while their brothers of the South are quite illiterate. For fully one half of the latter the confessor is obliged to recite

[1] "Uncle Priest" is a familiar title given the clergy in Southern Italy.

the *Atto di dolore* and have them repeat it after him. Yet even these are not so ignorant of religious truth as might be inferred from their inability to recite a set formula of prayer. One individual who could not decipher his name in letters two feet long on a sign board was told that he could not communicate on a certain morning. The priest did not wish to delay the Mass by hearing his confession.

"E perche non si puo communicare?" he demanded.

"Perche non ci sono particole in numero sufficiente," replied the priest.

"Potete frangerle," persisted the poor fellow. Needless to say his confession was heard.

The Southern Italians compensate in their working knowledge of the Ten Commandments for what they lack in secular education. They are honest, industrious, and temperate, pure in their domestic lives and law-abiding in their civic relations. Some of them are generous even beyond their means and imbued with a deep sense of gratitude. The Socialists among them are few but ferocious. At heart they are really anarchists. It is characteristic of the Latin races that they are never content with half-way measures. The Southern Italians have a keen sense of right and wrong. They are scrupulously faithful in keeping their word. Abortion, the limitation of the size of families by unlawful practices, deliberate murder for lust or gain, are crimes practically unknown among them. Black Hand tactics were unheard of among the inhabitants of the West Side colony until that travesty on justice in Omaha where the kidnapper was acquitted. His success has apparently encouraged blackmailers of all nationalities throughout the country.

The idea prevailing among not a few Americans that the chief occupation of Italians consists in pushing a banana cart, selling peanuts, or grinding an organ with monkey obbligato, is libelous. The street musicians hail with few exceptions from Senerchia, and seldom mix with the rest of the Italian colony. Occasionally the Italians may get excited over a game of *morra*[2] or *boccia*,[3] but it is rarely serious. The vast

[2] *Morra* is a popular game in which the contestants usually gamble for the drinks by guessing the number of fingers the opponent throws out.

[3] *Boccia* is a pastime in which the players roll wooden balls along the ground and the one bowling nearest to a given ball is declared victor.

majority of the men are manual laborers. They are engaged in excavating, grading, mining, or sweeping the streets. The women make children's clothes which are sold in the department stores. The boys sell newspapers or polish shoes. The latter have Italianized their occupation and style themselves *shinatori*. Very few of the men are fond of whiskey. Many of the railroad laborers return in the Fall to the city where they spend the winter in enforced idleness. Some of them pass this period in drinking, carousing, and slashing one another, which of course benefits neither soul nor body. Many a family produces its own wine. This was impressed upon the pastor's memory in a rather unforgettable way. He had been preparing a young Italian couple for First Holy Communion. The parents of the bride kept a fruit store near the church. One evening while strolling by their door the priest dropped in to pay them a visit. The family happened to be quietly celebrating a birthday of one of the members. All arose in deference to "Zi Pre" or Uncle Priest, as he is familiarly called by Southern Italians. The mother hastened to procure him a glass of the wine they were drinking, and assured him that it was very pure because home-made. As the priest was unfamiliar with the wine-making process, the good woman sought to enlighten him on the subject, and remarked incidentally: "Abbiam fatto chisto vino dalle uve che non si potevan vendere, perché comminciavano già a guastare. Ecco!" It was the first and last time "Zi Pre" irrigated his thorax with home-made wine.

It has often been observed that at High Mass the congregation is composed mostly of men, whilst at the early Masses the women are in the majority. Undoubtedly more men than women emigrate from Italy to America. Most of the mothers cannot go to High Mass, because they must attend to domestic duties, look after the small children, prepare the dinner, etc.

Italian bishops and priests should try to dissuade husbands from emigrating unless accompanied by their wives. Whilst in some instances "absence makes the heart grow fonder," and remittances are kept up regularly for a certain period, with an alarming number it becomes a case of "out of sight out of mind". The division of the family usually proves disastrous. Everything here in America seems to conspire

against the Italian immigrant so as to render him oblivious of both God and family. Ignorant of the language of the country, he is handicapped from the very moment of his arrival.

Poverty, poor crops, and excessive taxation drives him here, like the Irish, German, and Slav, to better his condition. The others came with their clergy; the Italian did not. Anxious to secure employment, he easily falls a prey to the schemers of his own nationality. They batten upon his ignorance and inexperience. Once a poor fellow came to "Zi Pre" for a letter of recommendation to the Mayor in order that he might obtain work cleaning the streets. "I don't want to ask so-and-so, a saloonkeeper and ward heeler," he said, "because if he gets me the job, I shall have to pay him so much a month. Failing to do so, he will have me 'fired' in order that some other unfortunate may be fleeced." Work is promised him perhaps with a section gang, but on condition that he pay the labor agent five or ten dollars for the privilege. It is aggravating to hear flippant individuals speak of "the lazy, shiftless Italian". His first and consuming desire is to get work not only for himself, but also for every member of his family able to become a wage-earner. Many of the Italian children are remarkably bright, and if only allowed to pursue their studies might become prominent in professional, commercial, and political life. Nobody will question the necessity of a child labor law. Those enforcing it, however, should be endowed with discretionary power. The Illinois statute regarding child labor has apparently done more harm than good in its application. The requirements, calculated to prevent all possible deception, closely resemble the measurements employed in the Bertillon system. One might infer that the factory inspector was dealing with criminals rather than with the offspring of honest parents. The only thing lacking in the demands is that of a wax impression of the applicant's hands and feet. To state the age and sex of the child may pass, but when it comes to defining the color of his complexion and hair, his weight, stature, and other peculiarities of his body, the requirements of the labor certificate border on the impertinent as well as ridiculous. To be thoroughly appreciated, this law, fathered and promoted by the much-advertised social up-

lifters, must be seen in action. A poor Italian widow, the mother of four children, came to the rectory one day seeking a labor certificate for her oldest boy of sixteen, so that he might continue unmolested at his work. He was the sole support of the family. His employer told him he would have to quit unless he obtained an affidavit from the Board of Education. We repaired to the Juvenile Court thinking to obtain there the necessary permit. The judge's heart went out in sympathy to the unfortunate mother, but he was powerless to act. He could only give an affidavit as to the boy's age. That alone would not suffice. The boy should furthermore have an affidavit from the Board of Education, which positively refused to issue a certificate to any child unable to read and write the English language! This the youth could not do, as he was only a few months in the country. What relief then was in sight for this unfortunate family? None. The mother could be sent to the poorhouse, the younger brothers and sisters might be placed in orphanages. The oldest boy was too big for the orphan asylum. Nothing was left for him but to beg or steal. He should not dare to earn his living by the sweat of his brow because that was illegal! When a law forbids work to those who are eager to work and forces them into pauperism, "white slavery," or other disreputable methods of gaining a livelihood, the sooner it is repealed or radically amended, the better for all concerned.

Near the church lived an old man who had become violently insane. One morning he tried to slit his niece's throat with a potato knife. She ran across the street to the rectory for protection. A half hour later the affrighted niece and her demented kinsman in the custody of two policemen were conveyed in a patrol wagon to the detention hospital, while the priest proceeded thither in a street car. The occupants of the patrol wagon breathed a sigh of relief upon reaching their destination, for their trip was far from being a "joy ride." All the way the unfortunate man had kept up a rambling denunciation of everybody in general and of "Zi Pre" in particular, whom he designated as the prince of devils. After the maniac's commitment, the judge, having another Italian case on the docket, requested the priest to remain and act as interpreter. A clean-shaven, intelligent-looking man of about

thirty, and dressed as a waiter, had been arrested in the loop district for having expectorated in a lady's face! The prosecutor maintained that the waiter was a dangerous paranoiac who imagined that all women were trying to ensnare him. This he vigorously denied when questioned by the priest. "It is only that painted street-walker," he exclaimed; "she has visited the restaurant repeatedly. Yesterday she kept dogging me with her importunities in a crowded thoroughfare, and to show my disgust I tried to spit in her face. Unfortunately I missed her and struck someone else. The officer allowed her to escape and arrested me."

"Are you a Catholic?" asked the priest.

"Yes," he replied, at the same time producing a rosary from his vest pocket. His answers to the queries convinced the judge of his sanity and he was released. He fared much better than another Italian who spent eleven months in a federal prison for supposed complicity with a gang of counterfeiters. He might yet be languishing in jail, had not his pastor in the old country become interested in his case. The granting of a bonus for every conviction is not always free from the danger of flagrant injustice.

Shortly before the completion of Guardian Angel Church the priest was summoned to attend a poor Italian named Giuseppe Lio, who was shot down in cold blood by a murderous policeman. Some teachers of the Polk Street School had complained of the side-walk being obstructed by Italians. Giuseppe was seated with a couple of companions on a garbage box in front of his boarding-house. The policeman ordered them to move on. Giuseppe pointed to the lodging-house and tried to explain that he lived there, and then the shooting followed. Immediately after, this uniformed assassin was seen by several witnesses to enter a hallway and close the door. A few minutes later he emerged with his coat all slashed, evidently for the purpose of creating the impression that his unfortunate victim had assaulted him with a stiletto! Giuseppe carried no weapon of any kind. Nothing was done to this guardian of the peace. He was simply transferred to another precinct. Such injustices could be easily avoided or at least greatly diminished in number by appointing more Italians on the police force. At the time of the

above-mentioned occurrence there were but two Italian policemen in the City of Chicago with an Italian population of about sixty thousand! Many Italians are prevented from joining the force because unable to pass the physical examination. Surely something more than girth and stature is required in an efficient policeman. What some of the Italian aspirants to the force lack in physical measurements may be counterbalanced by intelligence and courage. Petrosino, the New York detective, who was assassinated a few years ago in Sicily, was in the front rank of his profession.

The peculiar custom of having both a civil and religious marriage ceremony in Italy causes many bridal couples to fall easy victims to the wiles of justice-shop solicitors who prey upon their credulity and their supposition that the marriage laws of this country and Italy are practically the same. Are the justices of the peace in collusion with these individuals? Are the latter paid a commission for deceiving Italian immigrants? We are inclined to think so. Why should they drum up trade for a justice of the peace unless there be some remuneration in sight? Some of the "runners" speak Italian and have very persuasive methods. It is among the Italians that they reap the most abundant harvest. "Wouldn't you like to be married according to the laws of the state the same as in Italy?" they ask of the prospective bridegroom and bride. "It only costs $3.50, and for an extra half-dollar you will receive a beautiful marriage certificate with a picture of the Bible and the matrimonial bark drawn by two immaculate swans. This you can frame and hang up for an ornament over the domestic hearth." *Che bellezza!* Many Italian couples, like unsuspecting geese, are thus deluded. Even were they aware that the civil ceremony is not required in this country, it does not take much to persuade them that returning to Italy with a certificate only from the priest, the Italian government will not recognize their marriage as valid. The imposition usually succeeds with the relatives of the bride, and they insist upon the performance of the civil ceremony before a judge. When upbraided for their folly by the priest, they reply that they were simply following the Italian custom. He tells them that, being now in America, they should follow American and not Italian customs. In Italy no marriage is

considered legal unless a formal ceremony be performed by a state official. In America the state grants the same authority regarding the marriage ceremony to priests, judges, and justices. Bridegroom and bride require only a marriage license from the County Clerk, who exacts a nominal fee for his trouble. They should bring this document to the parish priest who is authorized both by Church and State to marry them. Within thirty days after the ceremony he is obliged in Illinois under penalty of a hundred dollars fine to fill out the license and return it to the County Clerk for record. If the Italian peasants could only be induced to follow this counsel, they would save themselves a great amount of annoyance, expense, and ridicule, and, above all, they would avoid the commission of a sacrilege.

In spite of the blunders occasionally made anent civil marriage, the Southern Italians cling tenaciously to many of the old-country customs which emigrants of other nationalities might do well to imitate. Chief among these customs is the good old-fashioned practice of chaperoning their daughters. Seldom do you hear of an Italian girl going astray. Italian maidens are never permitted to attend evening entertainments, balls, or receptions, unless accompanied by their parents. When the daughters reach the age of seventeen or eighteen, it is difficult to keep them under restraint. The parents prefer then that they marry, and be under a husband's care and protection.

The misinterpretation of Italian names is something awful, and largely due to the negligence of American school-teachers, who seem to be totally indifferent whether or not they grasp correctly the names of their pupils. Vincenzo, Vincent, a young Italian boy assured me that his name was Jimmie. Assunta or Assumption, the name of an Italian girl, was erroneously rendered Susie. In the Sunday-school Lucy was falsely given for Leontina; Charlie for Egidio, Tom for Domenico; Gus for Costantino; and Mike for Pasquale! The pastor once encountered the keeper of an ice-cream parlor who presented his card with the inscription: *Sullivan N—*. "What is your baptismal name in Italian?" asked the priest. "Salvatore", replied the man. It took a long argument to convince this usurper of the Hibernian title that the English equivalent of

Salvatore was not Sullivan, but Salvator or Saviour. Italian children are usually named after the feast day on which they are born. Hence when you hear them called Natale, Pasquale, Annunziata, Assunta, or Concetta, you may safely presume that their birthdays fell respectively on the feast of Christmas, Easter, Annunciation, Assumption, or the Immaculate Conception.

It is not unusual to see infants wearing earrings and bedecked with jewelry when brought to the church for baptism. Like the rabbit's foot with the "darkey," the ornamentation of a Neapolitan bambino would be incomplete without a charm of coral to protect it against the malign influence of the *jattatura*, or evil eye.

The Southern Italian is passionately fond of music and pyrotechnics. Within its boundaries, Guardian Angel parish can boast of at least forty incorporated benevolent societies named after various titles of the Madonna or after some saint held in special veneration by the members. Every society celebrates annually the feast day of its patron with a Solemn High Mass and a panegyric. The latter to be effective must invariably conclude with a fervent prayer invoking the protection of the heavenly patron upon all the members of the society from every imaginable evil, temporal as well as spiritual. "Zi Pre" fancied that upon one occasion he had delivered a very masterful discourse on the Blessed Virgin; to be precise, it was the feast of the Madonna di Monte Viggiano. He was, however, speedily disillusioned by the caustic criticism made by a poor woman upon leaving church at the end of Mass. "Cosa ve ne pare?" she was asked in regard to the sermon. "Nemanco una preghiera," she replied. "Not even a prayer!"

The church function is preceded by a parade with a brass band and fireworks. The hiring of a brass band is an indispensable feature of every society. We recall the case of a laboring man who retained membership in five organizations. He had five brass bands at his funeral. The cost of those five bands of music might have paid the house rent for his widow for at least a year. The brass-band habit will of course eventually die out as the people grow more enlightened. A still more lamentable feature of these societies is the fact

that they are occasionally controlled by the very worst element in the Italian colony. We remember one organization bearing the name of a saint, and having for president an adulterous saloon-keeper who abandoned his wife and children in the old country, and raised a second family in America. A Sicilian society, the largest of its kind in Chicago, had for its leader a most notorious scamp who spent two years in jail for counterfeiting. The amazing part of it all is that even when such characters are imprisoned, no matter what their felony may have been, they do not forfeit their membership in the society. It is high time that these poor people be taught more self-respect, and not allow themselves to be guided by such miscreants.

The sects which infest the Italian district strain every nerve to wrest Italian immigrants and their children from the Church. The men are decoyed into the sectarian dens of these human spiders under the pretext of being taught the English language. The little girls are enticed by various trinkets and the prospect of learning how to sew. As a sedative to the unsuspecting a very Catholic-looking cross is placed over the entrance of the establishment, whilst upon the interior walls may be seen pictures of our Lord, the Madonna, and of those saints most popular among the Italians. Needless to say, these pious images are not intended for the veneration of the faithful, but for the purpose of deception. Such underhanded methods of proselytizing are most reprehensible. Instead of elevating, they degrade. They furnish a powerful incentive to dishonesty. Is it not a greater crime to bribe a man to change his religious convictions with the alluring bait of material gain, raiment, house-rent, or employment, than to purchase his vote with a few dollars in time of election? The best plan for these misguided soul-chasers is to expend their energy upon themelves and leave the poor Italians to the maternal care of the Catholic Church to which they belong. For twenty centuries her bishops and priests have been conducting the work of civilization among all the nations of the globe. One of the great problems confronting us at the present day is how we are to amalgamate that immense tide of immigration daily pouring in upon our shores from Southern Europe, Italians, Poles, Bohemians, Slovaks, and Slovenes, Croatians,

Hungarians, Lithuanians, and Ruthenians. Here they annually flock in thousands, totally unfamiliar with our language, laws, and customs. They furnish the brawn and muscle of our industrial centres. They have supplanted the Irish in our factories, mines, and workshops. The latter are superintending the factories, running the railroads, and the country generally. They have invaded the professions and are devoting their attention to law and medicine, police and politics. The Catholic Church alone, whose faith is not circumscribed by national boundaries, can fully realize the motto of our glorious country—"E pluribus unum," one composed of many. She is the best qualified to weld into one democratic brotherhood, one great American citizenship the children of various climes, temperaments, and conditions. In every diocese throughout the length and breadth of the United States these poor foreigners have coöperated most generously with their clergy in the erection of churches and schools where both young and old are taught to revere the laws of God as well as those of their adopted country.

Scarcely a year after his arrival in Chicago Archbishop Quigley opened at least a dozen churches exclusively for the Italians, to say nothing of the many he caused to be erected for other nationalities. To neutralize the pernicious effects of proselytizing zealots among the West-Side Italians, provision was made not only for the young in the way of a Sunday-school, sodalities, and sewing-circles, but also for the adults by means of a night school. The self-sacrificing zeal of the hundred-and-twenty Catholic young men and women coming weekly from every part of the city and even suburbs in order to teach catechism to the Italian children will furnish a lengthy chapter to the history of the wonderful growth and development of Guardian Angel Mission. Great credit is due the Catholic public-school teachers who conducted a night school in the basement of the rectory during the winter months. It had an average attendance of about two hundred Italian workmen. They came with the sole desire of learning and were dreadfully in earnest. Hence the order and discipline of the school were excellent. One young fellow with an abnormal thirst for knowledge wanted to learn reading, writing, and bookkeeping inside of a week, so that he might obtain

promotion at his place of work. He was a teamster on South Water St. for one of the commission houses.

During the past year a Catholic social club was established in the West-Side Italian district by a few of the philanthropic members of the Sunday-school Association. It is a signal blessing not only for the inhabitants, but also for those engaged in its management. The young Italians are furnished with reading and billiard rooms, dramatic entertainments, and other innocent recreations. Thus they are kept away from kindred attractions conducted by our separated brethren, and at least one danger of perversion is removed.

The occasional bringing together of Catholic young men and women in the exercise of spiritual and corporal works of mercy is an excellent idea deserving of universal adoption. It tends to diminish one of the greatest evils menacing the Church in America, the number of mixed marriages. How many prominent Catholic families of Chicago owe their origin to the acquaintances and courtships occasioned by the social entertainments of the good old Union Catholic Library Association? Those forming the cream of Catholic society to-day were at one time members of that worthy organization. The success of Catholic social work needs the unstinted co-operation of clergy as well as laity. The homely German rhyme, "Die Gheistlichen rathen und die Laien thaten,"[4] should be the inspiring motive of such enterprises. The priest after all is the good shepherd who must take a special interest in the spiritual and corporal welfare of his flock. All plans for the moral and social uplift of his parish must be submitted to him for careful investigation and approval before put into execution. He must see to it that all entertainments given be of a refined and elevating character. Since the Catholic social settlement movement is professedly an auxiliary of the Church, special attention should be given to the moral character of the workers. Only those remarkable for their piety, exemplary speech and conduct should be selected; otherwise their influence in the neighborhood will prove a curse instead of a blessing.

✠ E. M. DUNNE.

Peoria, Illinois.

[4] The clergy advise and the laity execute.

Analecta.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis)

DECRETUM: SODALITATES PROMOVENDIS IUVANDISQUE ECCLESIASTICIS VOCATIONIBUS CONSTITUTAE SPIRITUALIBUS GRATIIS DITANTUR.

Adest profecto providentissimus Deus Ecclesiae suae sanctae, ut mittat opportuno tempore operarios in messem; non dedignatur autem, fideles suos persaepe missionis istiusmodi suscipere cooperatores. Auctor est nimirum piissimi consilii, quo multae exortae sunt per orbem Sodalitates, fovendis, tuendis, iuvandis ecclesiasticis vocationibus. Ex his nonnullae spirituales impetrarunt favores, de Summi Pontificis benignitate, aliae vero quibus gauderent implorarunt. Quia tamen communis est institutorum ratio, Emis Patribus Inquisitoribus generalibus, quibus Ss. Indulgentiarum moderatio pertinet, in solitis comitiis habitis feria IV, die 28 maii, anno 1913, aptior visa est communis omnibus elargitio. Et Ssmus D. N. D. Pius div. prov. Pp. X, cui in audientia diei 29 maii, eodem anno 1913, R. P. D. Adsessori S. Officii impertita, de his facta est relatio, Emorum Patrum voto adhaerens, concedere dignatus est, ut omnes et singulae Sodalitates quibus praecipuus et immediatus est finis promovere ecclesiasticas

vocationes iisque opportunis mediis opitulari, dummodo canonice a Rmis Ordinariis sint erectae vel in posterum erigantur, sequentibus gaudeant Indulgentiis ac privilegio:

I. Indulgentia plenaria:

(1) a quolibet christifideli lucranda, die ingressus in Sodalitatem, si confessus ac sacra synaxi refectus, ad mentem Summi Pontificis pias preces fundat;

(2) in articulo mortis, a consociatis lucranda, si confessi ac sacra communione refecti, vel saltem contriti, Ssmum Iesu nomen, ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint;

(3) diebus festis: Titularis respectivae Sodalitatis; Ss. Apostolorum natalitiis, iuxta decretum S. Congregationis Indulgentiarum, diei 18 septembris 1862; in uno ex tribus singulorum Quatuor Temporum diebus, si consociati, confessi ac sacra synaxi refecti, aliquam ecclesiam vel publicum oratorium visitaverint, et ad mentem ibi Summi Pontificis oraverint.

II. Indulgentia centum dierum, pro quolibet pietatis vel caritatis opere, quod iuxta fines Sodalitatis peragatur a quocumque ex sodalibus.

Hae omnes et singulae Indulgentiae, excepta tamen plenaria in articulo mortis lucranda, animabus quoque in purgatorio degentibus applicari queunt.

III. Tandem idem Sanctissimus declaravit, Missas omnes quae in suffragium animarum sodalium defunctorum celebrantur, ita illis animabus suffragari, ac si in altari privilegiato celebratae fuissent.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. Card. Rampolla.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

ROMAN CURIA.

Pontifical Appointments.

26 April: The Rev. Charles Warren Currier, of the Archdiocese of Baltimore, appointed to the Bishopric of Matanzas, Cuba.

6 May: Mr. Paul Hemelryk, president of the Society of S. Vincent de Paul in the diocese of Liverpool, made Knight of the Order of S. Gregory the Great (civil class).

9 May: The Rev. Thomas O'Shea, S.M., made Titular Bishop of Gortyna, and Coadjutor, with right of succession, to the Archbishop of Wellington, New Zealand.

14 May: The Rev. Robert Fraser, Rector of the Scots College in Rome, made Bishop of Dunkeld, Scotland.

18 May: Mgr. John Garland, of the Archdiocese of Dubuque, made Domestic Prelate.

20 May: Mr. John MacGrane, of the diocese of Richmond. made commander of the Order of S. Gregory the Great (civil class).

21 May: Mgr. Arthur Alfonse Cherrier, president of studies in the University of Manitoba, Diocese of S. Boniface, made Protonotary Apostolic "ad instar participantium."

24 May: Mgr. George Poole, of the Diocese of Plymouth, made Domestic Prelate.

24 May: The Rev. Arthur Beliveau, Rector of the Cathedral of St. Boniface, made Titular Bishop of Domitiopolis and Auxiliary of the Archbishop of St. Boniface, Canada.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. Congregation of Holy Office (Section of Indulgences) publishes a decree announcing the spiritual favors accorded to associations established for the promotion and fostering of religious vocations.

Roman Curia gives a list of recent Pontifical appointments.

A SUCCESSFUL CATHOLIC HALL AT AN AMERICAN STATE UNIVERSITY.

In Berkeley, centre of learning and site of the University of California, is located the most successful university Catholic Hall in the country. Since 1899 the Newman Club, an organization of Catholic students named in commemoration of the great Cardinal and Oxford Fellow, has been meeting in a quiet, progressive way the religious, educational, and social needs of the Catholic students at the Western University. The club was begun in an unpretentious social way with a handful of students meeting either at local halls rented for the purpose or at places provided by their friends. In 1907 Archbishop Riordan of San Francisco purchased for the students a house in Ridge Road. This abode served as a temporary lecture hall and chapel until 1910, when the club entered Newman Hall, the well appointed new home near the University. This hall, erected through the generosity of Archbishop Riordan and personal friends, is one of the most attractive edifices in the college town to-day. Situated upon the summit of the hill at Ridge Road and La Loma Avenue, the new building looks down over thousands of peaceful homes in Berkeley and is a point of vantage from which one may view the waters of San Francisco bay, and looking through the Golden Gate may see dimly the broad Pacific Ocean.

This remarkable organization of Catholic students is related through aim and intention to the chain of similar clubs at other universities, but sustained effort and good fortune have combined to place the Newman Club of California first

on the list of Catholic clubs connected with non-sectarian universities. The club that has been so successful at the University of California was born of the real need existing at every university where religious instruction is omitted from the curriculum. Some of the students come from remote towns where they have not previously had opportunity of attending religious services regularly, and others from cities where they have been practising Catholics; but once enrolled at a university they all feel the common necessity of an organization for religious support. Supplied with the advantages of higher education, they face the poverty in their equipment as Catholic students. Their immediate need is religious training. In his Encyclical letter on the teaching of Christian Doctrine, Pope Pius X has a word of authority on the subject. He has decreed and strictly commanded that "in large towns and especially in those which contain universities, colleges, and grammar schools, religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools from which all religious training is banned." The year after this Encyclical appeared, the Rev. Francis B. Cassilly, S.J., vice-president of St. Ignatius College, Chicago, Ill., called attention in these pages to the necessity of caring for Catholic students at the secular universities. He wrote as follows: "As to the duty of Catholics to take interest in the welfare of so many bright, cultivated, and promising young men and women there can scarcely be two opinions. If we build homes for the aged, the poor, and the orphan, if we spend millions yearly on hospitals for the care of the body, it is certainly incumbent upon us to safeguard the spiritual interests of those on whom the future prosperity of the Church so vitally depends." Further on in his paper, anent the crying need for spiritual support and preparation this author suggests the expedient that is now being adopted by some of the Archbishops and Bishops throughout the country. "Some might favor the establishment of a university Catholic chapel and a resident priest, not probably on the university grounds, but adjacent to them. A priest devoted to the students, whether in charge of a local congregation, or not, could find much work to do. He might organize a committee of students

similar to the Y. M. C. A., which is especially active at all these institutions, to look after new students, secure them Catholic boarding houses, to introduce them to Catholic friends, and he might reserve special pews for the students in his church."

The Universities of Oxford and Cambridge were provided in 1895 with a religious adjunct for their work. Their necessity was the concern of Pope Leo XIII who planned for the interest of these young people in conjunction with the Archbishop and Bishops of England. Chaplains are now in residence in both places. Conferences, carefully prepared, on Catholic subjects are regularly given to the students by lecturers specially invited. Similar provisions have been made at a number of universities in this country. There has long been a Catholic club at Harvard and in the fall of 1907 an eighteen-room house was opened, the gift of the Archbishop of Boston. In the same year Archbishop Farley opened a parish church for the special benefit of Catholic students at Columbia University. In 1906 Archbishop Messmer appointed a chaplain to care for the 300 Catholic students at the University of Wisconsin, where a clubhouse has since been purchased and a university chapel erected. This club probably occupies the second place on the list of successful societies headed by the Newman Club of California. In 1907 Bishop McQuaid appointed a Catholic chaplain for Cornell University. In 1908 the Paulist Fathers at the invitation of Bishop Gallagher erected a hall and chapel in Austin for the Catholic students at the University of Texas. Catholic students' clubs are also in existence at many other universities,—for example, at Yale University, Pennsylvania State College, Indiana University, Purdue University, the University of Illinois, the University of Minnesota, the University of Iowa, the University of Missouri, and Iowa State College.

The Catholic students of California were among the first to attempt organization. With the beginning of the Newman Club there were lectures provided and the spiritual interests of the students were made the special charge of the assistant priest of the parish church in Berkeley. Newman Club's development toward the brilliant success of the present is due to the Archbishop of San Francisco. The spiritual welfare

of the Club has been his constant concern and he has spared no practical effort toward the realization of his plans for the good of the organization. His first substantial gift to the cause was the $40,000 that His Grace had himself received as a jubilee present. Other donations amounting to $32,000 were made by friends anxious to assist the Archbishop in his worthy enterprise; and with this sum of money the building of the new hall and chapel was completed three years ago. As another step toward the fulfillment of his design for the future of the Catholic students, Archbishop Riordan called the Paulist Fathers in 1907 to take charge of the growing society. The priests have worked with unfailing zeal for the cause in which their services were enlisted and the influence of the Club has been increased steadily and effectually under their direction. The Paulist Fathers engaged in the work that is being carried on in the interest of the Catholic students, are the Rev. Thomas Lantry O'Neill, C.S.P., and the Rev. Clarence E. Woodman, C.S.P. The duties of the chaplain as outlined by Archbishop Riordan are as follows:

1. The University Chaplain will correspond with the parents of Catholic students at the University whenever he is asked to do so.

2. He will assist students upon their arrival in securing rooms and board—if possible with Catholic families.

3. He will endeavor to arouse interest in the social and literary meetings of the students, whereby he will come into personal contact with them and they themselves will be brought closer together.

4. For students of Law and Medicine, he will give lectures on the fundamentals of Moral Theology and on these special points where the Ethics of the Church will find application in their practical work.

5. He will secure prominent speakers to lecture to the students and will himself deliver public lectures on religious and scientific subjects.

6. On Sundays and festivals he will celebrate Holy Mass and Vespers for the University students and in his sermons he will give particular attention to doctrinal instructions.

The religious services occupy first place among the activities of the Club. Holy Mass is celebrated every morning in the

chapel; on Sunday mornings the Masses are celebrated at half past seven and half past ten o'clock. Benediction of the Blessed Sacrament is given at 5 o'clock on Sunday afternoons. This program of spiritual exercises meets with a ready and gratifying response from the students. A considerable number of them are monthly communicants and some few of them receive Holy Communion every morning. The Club has a choir, and Gregorian music is sung either by the regular members or by singers engaged for special occasions. The sermons on doctrinal and moral subjects are arranged as far as possible in logical sequence and these are supplemented during the week by classes conducted by the Paulist Fathers on Ethics, the relation of religion and science, Church History, Christian Doctrine, and the Holy Scriptures. In addition to these, several series of public lectures are offered in the auditorium at different times. These lectures are given by men eminent in the different departments of learning and are attended not only by members of the club but by the University public generally. Some of the lectures delivered before the Newman Club, in addition to the regular courses on religious and moral subjects, have been as follows: "The Roman Catacombs," "St. Francis of Assisi", "The Poetry of Cardinal Newman", "The Dies Irae", "The Stabat Mater", "The Liturgical Beginnings of the Modern Drama", "Religion and Morality", "Religion and Philosophy", "Religious Conversions", "The Church and Socialism", "Socialism and American Institutions", "Ethics of the American Trade Union", "Phases of Communism", "Ethical Standards in Public Life", "The Present State of Criminal Law", "The Struggle for Good Citizenship", "Custer's Last Campaign", "Existing Relations Between Greece and Turkey", "Revolutions in Europe", "Methods of Social Reform", "The Rights of the Individual", "The Rights of Society", "The Juvenile Court", "The Relation of the Church to Science", "The Catholic Idea of Life", "The Catholic Idea of Progress", "The Life and Character of Cardinal Newman", and "Scientific Evidence Opposed to the Theory of the Habitation of other Planets."

The Paulist Fathers reside in the house adjoining Newman Hall. Their home is ordered with monastic severity and the

reception rooms resemble a business office, with desks and bookcases as the practical furnishings of the rooms. In this environment the friends of the Fathers are received and in this simple abode is planned the religious program of the Club. Although the students frequent their clubhouse and enjoy its equipment as a home, none of the students lives in Newman Hall, nor are there any dormitories connected with the institution. The new building is taken up entirely by a chapel, two reading rooms, and a large recreation room and library. The principal room on the second floor of the building is devoted to the chapel and auditorium. The chapel has a seating capacity of 400 and is finished in natural wood with altar, chancel-railing, and pews harmonized in an effective and subdued color scheme. The ground floor of Newman Hall is devoted to a reception room, with vestibule, library, reading room; alcoves for study and a smaller reading room for women members. In the reception room open fireplaces and a piano add to the attractiveness of the interior. A kitchen where students may prepare tea or luncheon lends an additional touch to the home atmosphere that prevails in Newman Hall. The basement is converted into a large recreation room where bowling alleys, billiard, pool and chess tables, invite students who are in search of diversion. A cheerful open fireplace where logs are burned is conspicuous in this room as in the parlor above. The club is managed according to simple rules. The officers are president, first vice-president, second vice-president, recording secretary, corresponding secretary, and treasurer. The duties of the treasurer are the collection and disbursement of the moneys of the Club accruing from the semi-annual dues, which are $1.00 for each member. The officers are elected at the last regular meeting of the spring term and hold office for one year. These young people, together with the temporary committees appointed by the president from time to time, have charge of the social and literary activities of the Club. The organization has a perfection of detail that has doubtless been responsible in part for its splendid success. The kindly interest of the president of the University, Dr. Benjamin Ide Wheeler, and the members of the faculty has contributed another important element to the success of the Catholic organization. These men of experi-

ence and discernment have extended their appreciation and friendship to the Club, which has already proved itself such a valuable factor for good in university life. Obviously, an institution that guards the moral and mental progress of students cannot fail to merit the esteem of the university with which it works in coöperation.

One of the most recent manifestations of the growth of the Newman Club is the strength and popularity of its Alumni Council. This body was formed by the Catholic graduates of the University who recognized the importance of the movement, and since the spring of 1911 the work of the Club has been made more effective by the new organization. The following announcement, copied from the University calendar, describes one phase of the work being done by the Alumni and is an indication of the honor of its position in University circles.

> The Alumni Council of the Newman Club have offered the sum of $100 to be awarded as a prize for the best essay on some subject to be selected annually by the Council. For the academic year 1912-13 the subject announced is "The Influence of Cardinal Newman on the Oxford Movement."
>
> The President of the University has appointed Professors M. C. Flaherty and H. Morse Stephens members of the committee of award and has empowered them to select a third member to act with them.

While the work of the Club is going steadily onward, the Archbishop, watchful and far-seeing guide, is planning an influential future that shall extend beyond the needs of the University students. It is part of his plan that the library of Newman Hall shall not only serve the students but also be a source of reference for those who for any reason may desire information on points of Church History, Theology, Scripture, or other matters of ecclesiastical learning. According to the idea outlined by the Archbishop the Club will fulfill part of its destiny as a bureau of information, gradually growing more extensive with the years and the broadening scope of its work. It is safe to predict continued success for the Archbishop's plans in this regard, when the past and remarkable present status of the Club is taken as a prophecy of its future.

A. G. ECCLES.

San Francisco, Cal.

A DIOCESAN PRIESTLY UNION.

While the members of Religious Orders devoted to missionary work are prevented by certain restrictions from following their own judgment and will, their efficiency in apostolic work is rather increased than hindered by the rule of life they observe. Their voluntary adoption of that rule supposes a certain spirit of sacrifice; but it has its compensations in the mutual support it furnishes to those who would be broken by isolation or who need the elevating stimulus of continuous example in the struggle toward priestly perfection.

The secular clergy enjoy comparative freedom from restraint in their daily life. This freedom is necessary where the pathfinder or pioneer is left to labor according to his opportunities, without the fatherly presence that directs. The courage needed under such circumstances is supposed to be of a different quality from that of the religious; the secular priest sacrifices, not liberty, but companionship that supports.

But just as the religious, when, under exceptional conditions, he labors in a lonely mission, needs to recollect his rule, or the will of his superiors, and the spirit of his institute, in order to steel himself against loss of courage or to meet temptation, so the secular priest must keep before him the principles of his priestly vows and mission, and the fact that he labors for a cause in which he, although a solitary outpost, is nevertheless a member of an army and the defender of a kingdom which claims his loyalty and allegiance. No mariner can sail far without a compass; and no priest can work efficiently without a certain habit of regularity, that rules and directs his inner life, whatever his outward activity may happen to be. The Church assumes this when she makes the Canonical Office with its hour-service obligatory upon every priest, secular or regular. The very fact that a number of priests, wherever they may meet, feel bound by the obligation of reciting the Office within the twenty-four hours of the day, establishes a bond of companionship, a sense of mutual confidence and strength among them which nothing else could replace. For the purpose of extending the efficacy of this bond and of drawing down special graces upon those who la-

bor for God in conscious harmony, individual pastors and bishops have from time to time felt the impulse to establish associations, wherein a union of spirit if not of bodies should lead to a conscious exercise of mutual charity. Such unions ennoble as well as safeguard the individual, while they increase the power of each, in procuring the good of all. They are as old as the Church herself, though they take continually new shapes under renewed impulses, and when provoked by new circumstances. We already have an "Apostolic Union of Priests"; there is likewise the "Associatio Perseverantiae Sacerdotalis," with special devotion to the Sacred Heart; also the "Eucharistic League of Priests," and the recently organized "Sacerdotale Foedus pro Pontifice et Ecclesia."

But in all these associations it is noted that they flourish and endure only where the bishop either initiates or fosters them by his personal interest and zeal. The Holy Father evidently realizes the value of such initiative, when he grants exceptional privileges and indulgences to a separate diocese, usually granted only to larger bodies.

The clergy at large will therefore be interested in the establishment, for the Diocese of Toledo, of a "Pactum Apostolicum," which aims at securing pastoral efficiency by a spirit of union in prayer and the observance of certain rules to foster priestly perfection. The following are the Rules and Privileges of the association, sanctioned by Apostolic Letter of Pope Pius X, 8 June, 1913.

Rules of the "Pactum Apostolicum".

I.

Daily Order of Priestly Life.

(*a*) To rise at the appointed time (an hour before the celebration of the Most Holy Sacrifice of the Mass).

(*b*) To spend at least twenty minutes in meditation.

(*c*) To make faithfully the preparation for Mass and the thanksgiving after Mass.

(*d*) To devote a quarter of an hour to spiritual reading.

(*e*) To make the daily visit to the Blessed Sacrament.

(*f*) To say the Rosary of the Blessed Virgin Mary.

(*g*) To anticipate Matins and Lauds.

(*h*) To make sacramental confession at least twice a month.

II.

In order to excite and foster love and fidelity towards the Holy See both in ourselves and among those entrusted to our care, we shall provide:

(*a*) To recite daily, either at the end of the Office or after the thanksgiving after Mass, the liturgical prayer for the Pope:

Ant. Tu es Petrus et super hanc petram aedificabo Ecclesiam meam.
V. Constituit eum dominum domus suae.
R. Et principem omnis possessionis suae.
Oremus: Deus omnium fidelium pastor et rector, famulum tuum Pium, quem pastorem Ecclesiae tuae praeesse voluisti, propitius respice; da ei quaesumus verbo et exemplo quibus praeest proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.
V. Oremus pro Pontifice nostro Pio.
R. Dominus conservet eum in terra, et non tradat eum in animam inimicorum ejus.

(*b*) Once a year, on the first free day after the feast of St. Peter's Chair at Rome, to celebrate Mass for the Pope, and to preach a sermon to the people on the Roman Pontiff and his charge and office in the Church of Christ, on the Sunday after the feast.

(*c*) To make provision for the temporal necessities of the Sovereign Pontiff, both by exhorting the faithful to contribute more generously to Peter's-pence, and by making annually a personal offering, each of us, of five dollars for the same purpose.

III.

Mindful of the exhortation of the Apostle St. James: "Pray for one another that ye may be saved" (V. 16), every member of this Pact has decided to observe the following:

(*a*) Once every year he shall apply the Sacrifice of the Mass for all the living members.

(*b*) As soon as possible after receiving news of the death of a member of the Pact, he shall apply three Masses for the deceased.

(*c*) Every member in all his Masses shall pray in the "memento vivorum" for the living members and in the "memento defunctorum" for the deceased members of the Pact.

(*d*) Priests excardinated from the diocese are considered as having retired from the Pact.

PRIVILEGES AND INDULGENCES GRANTED TO THE MEMBERS OF THE "PACTUM APOSTOLICUM".

LETTER OF PIUS X, 8 JUNE, 1913, TO THE RIGHT REV. JOSEPH SCHREMBS, BISHOP OF TOLEDO.

1. A Plenary Indulgence, applicable to the dead, for every priest celebrating Mass on the days prescribed in the Apostolic Pact.

2. The faculty of imparting the Apostolic Blessing to the faithful who attend the sermon preached according to the terms of the Pact on the Sunday after the feast of St. Peter's Chair; also that of granting to their penitents in confession a Plenary Indulgence on Christmas Day, Easter Sunday, and Pentecost.

3. The faculty of applying to rosary beads the indulgences of the Most Holy Rosary, of the Crozier Fathers, and those of St. Bridget; and of blessing, with a single sign of the Cross, with the Apostolic Indulgences, crosses, crucifixes, medals, and small sacred statues.

4. The faculty of blessing crosses and applying to them a Plenary Indulgence *toties quoties* at the hour of death; also of applying to crucifixes the indulgences of the Stations of the Cross.

5. The Indult of personal privileged altar three times a week.

6. The Indult of anticipating the recitation of Matins and Lauds in the first hour after noon.

7. An Indulgence of 300 days to those who recite the prayer for the Sovereign Pontiff which is prescribed in the Pact.

It is needless to say that like privileges might be obtained by priests in other dioceses, either by securing proper affiliation, or by adopting similar rules under episcopal sanction.

THE RELIGIOUS SCHOOL AS A NATIONAL INSTITUTION.

It is frequently claimed, not only by Catholic spokesmen but also by other publicists and men in the highest offices of the United States, such as our Governors, Justices of the Supreme Court, and Presidents, that we Americans are a religious people. In some sense, this is no doubt true, as is evinced by the general appreciation of any movement or law in favor of public morality or freedom of conscience, as well as by our attitude of confident assurance and respect toward any appeal for public thanksgiving or other Christian observances.

There are some things however in our public life that tend in the opposite direction, and indicate that a systematic progress is developing toward paganism and irreligion. Such signs are to be found in the success of "Yellow Journalism," the frequency of "Divorce", and in the popularity, among representative men, of "Exclusive Secular Education", as illustrated by our national public-school system.

Of these the last is the most important, because the most dangerous, factor in the destruction of religion in the nation.

For it is the religious sense of the nation that alone can banish permanently the immoral effects of a "yellow journalism" which educates the mind to evil through its gross vulgarity, just as it is religion alone that can destroy the habit of thought that confounds marriage with free love and makes divorce an expedient for every individual who would be rid of the obligations of an ennobling and sanctifying marriage contract.

A nation that would retain its respect for religion, must maintain religious sentiments in its young. This cannot be done by divorcing religion from education. The two must go together as surely as the intellect and the heart invariably work together in any moral action. To overtrain the one to the neglect of the other produces either a heartless speculator, or a sentimental milksop. Religion, whatever its name or profession, which includes respect for God's commands, is better than agnosticism or atheism, the destroyer, because the ignorer, of authority. Hence it is altogether inconsistent in our public men to invoke God's blessing upon the nation in a great crisis, and then to allow God's name to be banished from the institutions established for the training of good citizens, whose chief motive for observing the law of the land must be respect for the authority that establishes law.

An admirable expression on this very subject comes at this moment from an English statesman, Mr. Arthur J. Balfour. His position as a literary man and recognized interpreter of a high standard of ethics gives him a hearing with every man of culture who at the same time cherishes a desire for the advance of the common weal. In an address recently made before the National Society, a report of which is given in the (London) *Tablet* (14 June), he says:

> Public opinion is strongly in favor of religious training. Nevertheless, in religious matters we are not at one; and I do not believe any human wisdom, however admirably exercised—it has not always been exercised to perfection—in this question of dealing with religious education in elementary schools could have drawn a scheme without difficulties and hardships to this or that section of the community. The result of that has been that a large number of people have got it into their heads that . . . religion, however necessary to the child, should be taught only at home, and the only

duty of the State is, or at all events the fundamental duty of the State is to provide what is called secular training in the public schools. That division between religious and secular training is fundamentally erroneous. It implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve. The secularist might say: "I do not approve of religious training; I think it is a bad thing in itself"; but, if he was a man who knew his business, he would say: "*If religious training is a good thing*, do not attempt to divorce it from the general training of the mind. Do not put it into a separate compartment, as it were, to be dealt with on entirely different principles and for entirely different objects." The training of the young people of the country is, and must be, an organic whole. You cannot cut it up into separate compartments. A school is not, and ought not to be, a place merely for filling to the brim some unfortunate child with what is called secular learning.

The object of education is training, which is an indivisible whole. Toward this single and indivisible object both the home and the school must contribute. I suppose none of us would deny that if you could get an ideal home in which not only were the moral and religious characteristics of the parents highly developed, but in which they had at their command all the secular learning necessary, a better training in some senses could be given at home than in any school or than in any school and home combined; with this exception, that there is an education that a boy derives from collision with other boys and a young man derives from mixing with his equals in age which cannot easily be attained under ordinary home conditions. But with that exception I do not doubt, both on the religious and the secular side, you can imagine home conditions which would be better than any conceivable school conditions. But when you are dealing with a population of thirty-six millions, and are considering the conditions under which most parents work, it is quite impossible, whatever their will, whatever their moral qualifications, that they should do all the work of training which is required. That is universally recognized. If that be so, and if my first proposition be accepted, that you cannot dichotomize education into secular on one side and religious on the other, it follows that *you ought to provide the parents with that kind of religious training, if any, which they desire in the schools to which you compel them to send their children.* And, as a matter of abstract argument, I am quite unable to understand how any human being can be found to controvert that proposition. It seems to me to follow with an irresistible logic from premises universally or almost universally accepted. Why, then, is not this simple piece of logic embodied in actual legislation? Why

is it not given practical effect to in all the schools of the country? The difficulties, as we all know, are practical difficulties. They are not theoretical. It is very hard to arrange matters; if the State, and so long as the State, thinks it out of its power to help this or that religious denomination, it is excessively difficult to arrange a system which shall give the parents exactly what they require. All you can do is to approximate on a historical basis, as far as you can to that idea, gradually to mould your system, which has grown up under the pressure of different forces—which has never been symmetrically arranged from the beginning, and is not now a symmetrical system logically defensible in every part. All you can do is to mould that system gradually as far as possible to the two ideals—first, that *religious education should not be separated from secular;* and, secondly, that *the religious education should be the religious education desired by the parents of the child for the child.*

I do not in the least deny that there are great difficulties in carrying out our ideal, of providing religious education in conformity with the wishes of the parent.

And yet we are, I think, more hopefully situated for their solution than we were when I first entered public life. I am convinced that those who lead thought in the country are far less enamored of a secular ideal than they were thirty years ago. I notice the same feeling of uneasiness growing in other countries over the loss which any community must suffer which permits itself to lapse into the slough of mere materialism, speculative or practical. You will find thinkers not very well disposed toward Christianity—certainly with no special claims to orthodoxy—you will find them looking uneasily in many countries at the result which the secularization of education has produced and is producing.

THE EUCHARISTIC FAST FOR THE CLERGY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Loughran's letter in the June number of the REVIEW is indeed sprightly and informing, but, discounting the evidence of his own excellent example, his remonstrance furnishes a very strong argument in favor of the very things he attacks.

He may enjoy his breakfast "never before two o'clock" on Sundays, but nature has not given every priest a mustang's stomach. All cannot enjoy the luxury of "sleeping on the bare ground, eating breakfast at two or three o'clock in the afternoon, and on cold nights tumbling into bed or bunk with

boots and overcoat on;" some of us have to live in civilized communities.

Father Loughran admits that "any appeal for the laity who are unwell, recovering from sickness, or broken down in health, is timely, well put." He is surely inconsistent when he adds: "Any appeal for the 'poor over-worked' priest on the mission would be a joke, if it were not so near a sacrilege." I confess that I do not see the joke. If the laity need a mitigation of the Eucharistic Fast, why not the clergy, many of whom are in that same condition of health? Our Holy Father has already given some mitigation in favor of the laity who have been ill for a month, and who cannot observe the natural fast; what "sacrilege" could there be in extending the same or a similiar privilege to priests for the purpose of celebrating the Holy Sacrifice?

Father Loughran gives us this learned piece of information: "It was to cut out abuses that the Church, ages ago, introduced the Eucharistic fast. Abrogate it now—only in favor of certain priests—and in a few years we will have the same old conditions: Mass after supper with a carouse till morning! Just now enter the opening wedge and allow light refreshments, and in five years it will be common to see a priest taking a beefsteak before Sunday morning Mass. Fallen nature never knows where to stop."

This is a fair sample of his arguments. Words apparently mean little to him; "mitigate" and "abrogate" are the same thing. He was thinking of his lost appendix when he wrote: "to cut out abuses". His dream of a "Mass after supper with a carouse till morning" is the result of a heated imagination. His charge that, if "light refreshments" were allowed now, "in five years *it will be common* to see a priest taking a beefsteak before Sunday morning Mass", is wholly gratuitous, if not uncharitable. The priests who now observe the strict letter of the law of fasting are likely to be just as careful to keep within the limits of any mitigation that may be granted. The first Mass said on earth by our Divine Lord was said "after supper". We are not asking for a mitigation of the fast "only in favor of certain priests", but in favor of all priests, and the laity as well, *under certain conditions.*

It is just because we want to "conquer the world, the flesh, and the devil", as Father Loughran advises us to do, that we ask that the greatest of all remedies, the Eucharist, should be brought within the reach of all. It is just because we want to "restore all to God in Christ" that we ask a return to the practice and discipline of the *earliest* Church,—feeling sure that "fallen nature", now spiritualized and elevated by divine grace, "our daily Bread", will be drawn upward to the Crucified, who has promised to "draw all things to Himself". Our present illustrious Pontiff, "the Pope of the Eucharist", has done much to bring the people to their Eucharistic King by condemning abuses that had grown into laws, such as preventing the Communion of little children; and by mitigating the fast in the case of the sick. He wishes to revive the ancient practice of daily Communion for all classes; but his wish will never be realized so long as the present law of the Church on the Eucharistic fast remains in force. Hundreds of thousands who would glady receive every day, cannot do so, not merely because of the fast itself, but also on account of other insurmountable difficulties connected with the saying of Mass at the present time.

Father Loughran objects to any change in the law of the Eucharistic fast; yet he wants permission to say "a second Mass on Sunday afternoon not later than three o'clock." He would remain fasting from the midnight before, and, no doubt, would expect some, at least, of the congregation to do the same so that they might communicate at that Mass. But why limit the time to three o'clock? Why not have an evening Mass, as in the early Church? Why not a night Mass for those who are compelled to work all day on Sunday,—just as we have, in some of our large cities, a Mass for night workers at two or three o'clock in the morning? The celebrant and those who communicate might be required to fast from solid food for a certain time before the Mass so that the real purpose of the Eucharistic fast—to have no earthly food in the stomach when we receive the Heavenly Bread—might still be accomplished.

Let us, therefore, continue to pray that our Divine Lord, through His Vicar on earth, may bring about such a mitigation of the Eucharistic fast as will bring Him oftener into the hearts of all his people.

JOHN F. GLAVIN.

Rensselaer, N. Y.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Allow me to express my satisfaction at reading Fr. J. J. Loughran's spirited, though plain and blunt, language regarding the subject of the Eucharistic Fast for priests. I want to say that I have had some slight experience with the fast. My bishop appointed me to a parish which had a mission attached to it nine miles away. After being in charge for some time I concluded that it was desirable to duplicate so as to give both places Mass every Sunday and holiday regularly, which had not been done before. I had done this for four months, when the severe weather set in and prevented my continuing for a time the visit to the mission. But with the early spring I resumed the duty and kept it up during the following summer. Meeting a number of my elder brother-priests, I was strongly advised by their superior experience to abandon the practice of duplicating under the circumstances. They predicted that I was doomed to an early death, was weakening my system and hastening the time when the diocese would have to support an invalid who by imprudent zeal had brought on his own incapacity to serve the regular mission, etc. I listened and became terrified at the wrong to which my thoughtlessness, misnamed zeal, had led me, and I stopped the services at the mission, at least so far as they obliged me to duplicate at a late hour. However I thanked God at the time that the advice of my friends had come in time, for so far I had really gained in weight and health; which of course was a snare of the devil to urge me to kill myself the more surely in the end by persisting in my foolhardy expeditions to the mission while fasting, and with the prospect of a late evening breakfast.

But, alas! the care I took of my delicate body, at the expense of the soul-life of my distant parishioners, did not make me thrive. I found myself in poorer physical condition after eight months of restriction to the one Sunday Mass, with early breakfast immediately after, and I began to doubt the predictions of my prudent confrères. Fasting had done me some good; and my parishioners had undoubtedly also benefited by the exercise of their pastor, even though it had been done by straining and fasting.

When I read Fr. Loughran's remarks I at once made up my mind that the people of my parish and those of the mission will hereafter have Mass every Sunday. Thanks for his timely intervention.

OTTAWENSIS.

THE DECREE ON THE CONFESSORS OF RELIGIOUS.

The *Acta Apostolicae Sedis* announces a correction in its official translation of the Decree "De Monialium et Sororum Confessionibus" which we printed in the July number. For the sake of greater clearness the following change is made:

Under No. 2. (a) Omit the words "an ordinary Confessor".

(b) For: "But some other way must be provided for the dissentients, if they wish it," read: "But the dissentients must be provided for in some other way, if they wish it."

Under No. 4. Read: "For each religious house the Ordinary will assign several priests whom each religious in particular cases can easily send for to hear their confessions."

A DOCTOR'S COMMENT ON "FRESH AIR FOR NUNS."

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with much interest and pleasure the article by the Rev. Arthur Barry O'Neill, C.S.C., on "Health and Holiness in Convents", in the July number of the REVIEW.

I fully agree with the writer in all that he says there, with the exception of the inference which he evidently wishes to be drawn, that is, that fresh air and exercise are the sole requisites to keep good health in our nuns.

I have had much experience in treating nuns professionally during nearly thirty years. My duties have taken me into their cells and dormitories. I know their manner of living much better perhaps than many clergymen do.

In consequence of this knowledge which I have gained in the practice of my profession among nuns, I am of the opinion that the cause of the ill-health and early death of

many of our Sisters is not to be attributed solely to the want of exercise or fresh air, but rather to the small and unhealthful houses, in which most of our teaching communities are compelled to live.

With the possible exception of the very poor, there is no class of people who live with so many privations of those things which conduce to bodily comfort, as do our nuns.

How often are fifteen or twenty nuns compelled to live in a house which was originally built for three or four persons! How few communities are there in which each member has her own cell where she can obtain undisturbed sleep! In most communities dormitories must be used and in many instances the dormitories contain more beds than their size warrants. Dormitories are no doubt proper places for children who need to be watched. But it is certainly not right, nor is it conducive to good health, to compel adults, and especially very old adults, to sleep in a dormitory which in many instances is overcrowded. In order that nuns may do good work in our schools it is necessary that they obtain not only the proper amount of sleep but also restful sleep. A little thought on this subject will convince anyone that restful sleep cannot be obtained by adults in a dormitory.

The wonderful progress made by Catholicity in this country is mainly due to our magnificent system of Parish Schools. As the nuns are as a rule in charge of our schools, to them are consequently due in a great measure the praise and thanks for the wonderful strides which our holy Religion is making in these United States.

We as Catholics for this reason are under great obligations to them. As nuns take a vow of poverty (which they strictly keep), we cannot really do much to show our gratitude to them. But there is one thing which we can do and which will not cause them to break their vows of poverty—we can try to keep them in good health.

One measure and no doubt the main one to keep them in good health is to give each community a large and healthful house. Fresh air and exercise are necessary, but they are of little avail without proper living quarters. The house should be large enough to provide each nun with a cell. If possible, the house should be surrounded by a small plot of ground.

If it is impossible to have that, the roof of the house should be so arranged that it can be used as a place for recreation.

With proper hygienic surroundings, and these can only be obtained by commodious houses with individual cells, most of our nuns would reach at least three-score years and ten. This prolongation of the lives of the nuns, which can so easily be secured, would be of immense value to the Church.

We are now living in an age when our young people think more of how much fun they can get in life, than of its serious side. For this reason there are not enough religious vocations in this country to supply fully the needs of the Church. Consequently if we wish to see our holy Religion continue to spread, if we wish our children to grow up good Catholics, and therefore good and loyal citizens of this Republic, it is good policy—yes, it is good business—to keep our nuns well and preserve their lives as long as we can, especially since the supply of nuns is so limited.

The proper housing of nuns has been sadly neglected. Heretofore very little attention has been paid to it. But the writer believes that if the attention of those who are in authority was seriously called to this matter, it would be soon remedied. It costs a great deal of money to build proper houses for nuns because necessarily they must be large; but this is a difficulty which can in time be easily surmounted.

JOHN F. RODERER, M.D.

THE SCRUPLES OF A CONVENT CHAPLAIN.

Qu. In this convent a practice exists of using at Holy Communion a gilded plate with a handle, in place of the customary communion-cloth used formerly. My opinion is that this practice should be abolished for the following reasons:

1. It obliges the celebrant to carry the plate not only on returning each time to the head of the communion-rail after having completed the line of the communicants, but also for the purpose of purifying it at the altar from any small particles which may have gathered during the dispensing of Communion.

2. Supposing that some small particle of the Host drop upon the plate, the Sisters in passing the plate carry what only a priest or deacon may carry.

3. Frequently specks of dust, starch, or lint, settle upon the plate, which the priest is supposed to cleanse into the ciborium,

and subsequently in purifying to take as part of the ablution. One feels some repugnance in doing so.

4. I always understood that the Church prescribes the use of the communion-cloth at the railing; at least it is the general practice. The introduction of a new practice in reference to the Blessed Sacrament without approbation of at least the Ordinary, seems to me to be sinful. D. F.

Resp. 1. There is no objection to the use of silver or gold plate for the purpose of receiving the Sacred Particles that may drop in the distribution of Holy Communion. This does not necessarily do away with the communion-cloth above which the plate is held. The practice is merely a precaution, originally introduced into convents of cloistered nuns, to safeguard the reverence for the Sacred Species where the priest had to distribute Holy Communion through the *fenestella* of the cloister. Gardellini, Falise, O'Kane, and other authorities, refer to the practice as quite common in convents; it has recently been introduced into many parish churches of our large cities.

As to carrying the plate, the celebrant need not do so, if he has a server. If he has not, it can scarce be a great hardship, for in case there is no server at the Mass, the celebrant has to remove the missal and handle the cruets himself.

2. There is no law against the Sisters carrying the fragments of the Blessed Sacrament, whether it be on the communion-cloth or on a silver plate or under their hearts. They do so every day. They are not allowed to touch ordinarily the sacred vessels used for the Mass, etc., especially when these contain the Sacred Particles. But the plate here referred to is not a sacred vessel in the same sense, nor is it especially consecrated for its use. It is simply a substitute for the communion-cloth, or rather an addition to the same, for the distinct purpose of safeguarding the reverence due to the Blessed Sacrament, owing to circumstances which make such precaution desirable.

3. Particles of dust, etc. are as likely to gather on the corporal and paten used by the celebrant at Mass, or on the pall used in ministering Holy Communion to the sick, as on the plate referred to. If there is no repugnance in taking

these in the ablution, why should there be any hesitation in purifying the plate used at the communion-rail? The fact that the plate is silver instead of linen does not change the obligation of his purifying it, or of disposing of the ablution.

4. It is quite true that the Church prescribes the use of the communion-cloth; but the prescription does not exclude other usages; even the consecrated paten may be used for the altar-cloth, when held by a priest assisting the bishop in distributing Communion at the rail.

We would suggest that, on the whole, the reform-sense of chaplains to Religious Communities is a dangerous instinct. The nuns have their rules and customs; and these are usually founded on first-class information, even if not expressly approved by Rome. To interfere with these is nearly always unwise, unless the abuse is very certain; and even then the bishop should be consulted. Our religious are rarely inclined to place such hardships upon a chaplain as, in view of his obligation to minister to their spiritual needs, he could not or should not readily accept. To carry a paten-like plate from end to end of the communion-rail is not a very great hardship.

THE "MISSIONARY GAZETTE" AND THE "ODD FELLOWS".

Someone has sent us a clipping from a paper called the *Missionary Gazette* containing the statement that the Odd Fellows society is a benevolent association which has no affiliation with the Free Masons and hence is open to Catholics.

The author of that statement needs instruction. It is true, "the Odd Fellows are a benefit society"; but the name covers many branches of the system of Free Masons, which latter is in some cases identified with secret agitation for political ends and with opposition to Christianity, especially the Catholic Church. As the activity of organizations affiliated with the Masonic societies in Europe, such as the Carbonari, the Maffia, the Fenians, has been transferred to the United States, so it has been with others under the name of Odd Fellows. We have in the United States incorporated branches, as distinct organizations, of the Ancient and Honorable Order of Odd Fellows, the Ancient Independent Order of Odd Fellows, the

Ancient Noble Order (Bolton Unity) of Odd Fellows, the Ancient True Order of Odd Fellows, the Auxiliary Order of Odd Fellows, the British United Order of Odd Fellows, The Derby United (Midland) Order of Odd Fellows, the Economical Order of Odd Fellows, the Enrolled Order of Odd Fellows, the Free and Independent Order of Odd Fellows, the Grand United Order of Odd Fellows, the Handsworth Order of Odd Fellows, the Ilkstone Unity Order of Odd Fellows, the Improved Independent Order of Odd Fellows, etc. There are moreover innumerable independent lodges that owe direct allegiance to and take the oath of the Odd Fellows order, though they have separate aims, political, social, industrial, or religious; such are the Loyal Union Order of Odd Fellows, the Imperial Order of Muscovites, Tammany (affiliation of "Redmen" as a result of a schism in the Odd Fellows ranks), the Kingston Unity, the Leeds United Order, the National Independent Order, the Norfolk and Norwich Unity, the Nottingham Ancient Imperial Independent Order of Odd Fellows, with many distinct branches for women, such as the Daughters Militant, Daughters of Rebekah, Household of Ruth, etc., etc. All these and others are registered as related to the Order of Odd Fellows, and these in many cases expressly profess affiliation with the Masonic Orders.

Whilst it is difficult therefore to determine, in the case of any particular branch, and more especially in the case of individual members, how far there is any conscious affiliation to purposes that are unlawful, because subserving a secret agitation against State or Church, the society of Odd Fellows is open to the charge of having lent its aid under various titles to political and anti-religious agitation. It is on this ground, and because of the danger to Catholic freedom, that the Church warns Catholics against association with Masons under any title, although all will recognize the value of the otherwise worthy objects of charity and mutual protection which in particular cases mark the activity of organizations whose members bind themselves to absolute secrecy and unrestricted obedience in matters not sufficiently defined to exhibit their moral purpose.

THE FIRST BISHOPRICS IN THE NEW WORLD.

To the Editor, THE ECCLESIASTICAL REVIEW.

For the present, we presume that the question of the first metropolitan see in the New World has been settled in the article which appeared in the April number of the ECCLESIASTICAL REVIEW, under the caption, "Who were the First Bishops and Archbishops in the New World? And where were the First Sees established?" However, we have certain data concerning the identity and establishment of the first bishoprics in Greenland and Iceland, and as the writer states in the summing up of his article that the sees in the United States are modern compared to the bishoprics of Porto Rico, Santiago de Cuba, etc., so also, in considering the date of the establishment of the bishoprics in Greenland and Iceland, we shall have to allege the same comparison against Cartagena, Porto Rico, and Havana.

In the year 1902, searchers among the ancient manuscripts in the Vatican archives were rewarded by the discovery of certain letters of several popes, directing the ecclesiastical affairs of the dioceses established in Greenland and Iceland centuries before the discoveries of Columbus. Many of the manuscripts were loaned by the present Holy Father, Pope Pius X, to the St. Louis Exposition of 1904. Since then, these MSS. have been photographed and translated into English and have been published by the Norroena Society. The search for other MSS. bearing on this subject is still being prosecuted with great ardor in the Vatican Library.

The earliest letter reproduced is that of Pope Innocent III (1198-1209), bearing date of 13 February, 1206, and indicating that the church in Greenland had been flourishing for a considerable period. The letter is addressed to the Archbishop of Nidros (Norway), who had jurisdiction over Greenland and Iceland, and we find a reference in it to Pope Eugenius III (1145-1153), viz.: "Pope Eugenius, our predecessor of blessed memory, in the spirit of his office, ardently desired to plant the faith in the Kingdom of Norway and to remove those evils which seemed there especially in need of remedy; and whatever he could not himself accomplish, impeded as he was by the care of the Universal Church, he committed to his legate, Nicholas, then Bishop of Alba and

afterward raised to the Roman Pontificate."[1] "Nicholas, upon assuming office, put out at interest the talent loaned to him, even as it had been enjoined on him by his master, and like a true and prudent servant, strove to reap therefrom a harvest many times increased. But among other things which he accomplished for the glory of God and to the praise of his own ministry, in accordance with the admonition of our aforesaid predecessor, he conferred the Pallium upon your predecessor, John; and in order that the rest of the Norwegian province might not lack the attention of a metropolitan, he decreed that the city of Nidros, committed to your direction, be the permanent metropolis of the province, and that Also, Amatripia, Barga, Stavangria, the Orkney Islands, the Islands of Fareia (Faroes), the bishoprics of Sutrhaia, Iceland and Greenland, be subject to it forever as their metropolis, and that their bishops obey both him (your predecessor) and his successors as their metropolitan . . . "

In this collection of MSS. is a letter from Pope John XXI, dated Viterbo, 4 December, 1276, relating to the collecting of tithes for the Holy Land in the dioceses of Greenland and Iceland; one from Pope Nicholas III, dated 31 January, 1279, in which mention is made of the city of Garda, the seat of the Bishop of Garda, Greenland; a letter from Pope Martin IV, dated 2 March, 1282; one from Pope Nicholas V, dated 20 September, 1448, in which we find this pontiff deprecating the persecutions in Greenland in his day, writing as follows: "Indeed, as regards our beloved sons, the natives and all the inhabitants of the island of Greenland . . . we have heard with sad and anxious heart the doleful story of that same island, whose inhabitants and natives, for almost six hundred years, have kept the faith of Christ, received under the preaching of their glorious evangelist, the blessed king Olaf, firm and unspotted under the guidance of the Holy Roman Church and the Apostolic See, and where for all succeeding time the people, inflamed with eager devotion, erected many temples of the saints and a famous Cathedral in which divine worship was sedulously carried on" . . . Finally, we have a letter of Pope Alexander VI (1492-1503), written in the early years of his pontificate to the church at Garda, "situated at the ex-

[1] Nicholas Cardinal Brakespeare, afterward Pope Adrian IV (1154-1159).

tremity of the earth in the country of Greenland." Pope Alexander VI was the pope of the time of Columbus. It is to be noted that the letter of Pope Nicholas V makes mention of the fact that "the faith of Christ under the guidance of the Holy Roman Church and the Apostolic See, had been sedulously carried on for nearly six hundred years in Greenland and Iceland." If we accept this evidence, we shall have to revise the statements of most church histories, that Christianity was carried into Norway about the year 985 A. D., and place it at a much earlier date. We can at least be certain that the planting of the faith of Christ in the New World must have been contemporaneous with that of Norway.

The following is the translation of the letter of his Eminence, Cardinal Merry del Val, Papal Secretary of State, in which the Holy Father, Pope Pius X, accords permission to the U. S. Exposition authorities to reproduce by photography the MSS.

Distinguished Sir:

Replying to request contained in your letters of 2 May and 27 June, the Holy Father instructs me to grant you permission to reproduce by photography any of the manuscripts referring to the Constitution of the Church in Greenland, that were made part of the Vatican exhibit at the Louisiana Purchase Exposition.

In communicating to you this benign authorization, I beg to ask that a copy of your very valuable work, in which the reproductions appear, be presented to the Vatican Library.

Assuring you of my very distinguished consideration,

Devoted to your service,

(*Signed*) R. CARDINAL MERRY DEL VAL.

Rome, 14 July, 1906.

Sig. J. W. BUEL, St. Louis.

WILLIAM J. STEWART.

Rectory, St. Elizabeth, N. Y. City.

WHO WAS CEPHAS?

To the Editor, THE ECCLESIASTICAL REVIEW.

St. Paul mentions an opponent of his named Cephas, in I Corinthians and Galatians.

Clement of Alexandria (b. 150) tells us that Cephas was one of the seventy or seventy-two disciples.

The heretic Marcion was the first to say that Cephas was St. Peter. St. Iræneus (b. 140) and Tertullian (b. 160) took Marcion's opinion and used it against him.

Clement's Opinion: Cephas One of the Seventy.

Eusebius, the father of Church History, tells us that there existed no catalogue of the seventy disciples, but that Barnabas, Sosthenes, and others were said to have been of their number. He also tells us that, according to Clement, Cephas who bore the same name as Peter, and who resisted St. Paul at Antioch, was one of the seventy.

In several menologies or calendars of the saints Cephas is inscribed as one of the seventy. His feast day in some is given on 9 December; in others, on 25 September.

St. Paul in Galatians distinguishes Cephas from St. Peter. In order to convince James, Cephas, and John, that God approved of his work amongst the Gentiles, he used this argument: You admit that God sanctioned Peter's work amongst the Jews. The proof of God's approval is the miracles that God wrought through Peter.

But God has given the same sanction to my work amongst the Gentiles, as is evident from the miracles that He has wrought through me.[1]

St. Paul is here speaking *to* James, Cephas, and John, and he is speaking to them *about* a third party, Peter. Cephas is spoken to; Peter is spoken of.

Cephas was the very opposite of St. Peter. Peter was one of the bravest of men; he opened the door to the Gentiles; he defended their liberty; he upheld St. Paul; he never caused dissensions amongst the Christians, but allayed those that arose. Cephas was timid; he was opposed to the Gentiles; he was opposed to St. Paul; he caused dissensions both at Corinth and Antioch.

Those interested in Clement's view may find arguments for it in Vincenzi and others.

Let us now consider some of the arguments of those who think that Cephas and Peter were one. The Rev. Thomas à K. Reilly, O.P., has written an article in the *Catholic University Bulletin* on this subject. Since many readers of the

[1] Gal. 2:8.

REVIEW take the *Bulletin*, and have read the article in full, I will take only some of the arguments and quote them as briefly as possible, adding some comments.

MARCION'S OPINION: CEPHAS AND PETER ARE ONE.

Father Reilly: " Clement classified Cephas with the seventy, thereby exonerating the Prince of the Apostles."

Clement was merely stating a fact, not exonerating anyone.

Fr. R.: " The 'Hypotyposes' in which it originally appeared never enjoyed great authority and is no longer extant."

Eusebius thought that it had authority enough to quote it, and the information about Cephas is extant.

Fr. R.: " Without approving the opinion, Eusebius recorded it."

Eusebius did not think the other opinion, that Cephas and Peter were one, worth recording. He never mentions it.

Fr. R.: "An unknown hand, formerly believed to be Dorothy of Tyre, inserted it into a spurious catalogue of the seventy disciples."

An anonymous writer records a tradition, just as well as if he signs his name. Many books of the Scriptures are by unknown hands.

But why does Dorothy, or the unknown hand, get the credit of inserting Cephas into a catalogue of the Seventy, when Clement read or heard of it centuries before?

Fr. R.: . . . " which afterwards was woven into the Pascal Chronicle."

This famous work,[2] written in the seventh century, helped to carry it down the centuries.

Fr. R.: " There it remained for ten centuries as unthought of as the Serapeum before the advent of Mariette."

How could it be unthought of, by those who read the Chronicle? And besides, there were the Calendars of the Saints, in which St. Peter's day on 29 June and Cephas's day on 25 September, kept both saints clear and distinct, before the minds of the people during those centuries.

Fr. R.: " Hardouin defended it in a posthumous work of such singularity as to find its way into the Index."

[2] See Chronicon Pascale, *Cath. Ency.*

Did the Cephas argument get it on the Index? No. Why then do you mention it?

Fr. R.: "If the identity of Cephas remained unquestioned from the sixth century to the sixteenth . . . "

But it didn't. During those centuries some thought that he was one of the seventy disciples; others confounded him with St. Peter.

Fr. R.: . . . "alongside the doubt as to whether the work of Clement were not marred with Arian interpolations."

The statement about Cephas was not an Arian interpolation.

Fr. R.: "The conjecture of Alzog [is] that the 'Hypotyposes' were written about the time of the author's conversion from paganism."

Even if Clement read or heard that Cephas was one of the Seventy, whilst he was a pagan, or even A. D. 160, when he was only a boy of ten, what follows?

Fr. R.: "Doctors like St. Clement of Rome, etc., were firm representatives of a traditionary belief in only one Cephas."

St. Clement of Rome says nothing about St. Paul's trouble at Antioch. When he does mention Cephas he never calls him Peter, nor does he say anything to make us think that he confounded the two. His words are: "Take up the epistle of the blessed apostle Paul . . . he wrote to you concerning himself and Cephas and Apollos" (1:47).

Fr. R.: "For example, the strongest line of argument to which Hardouin resorted was the following. In the Epistle to the Galatians, as read in the Vulgate, two names, Cephas and Peter, occur. The Vulgate, having been pronounced authentic by the Council of Trent, bespeaks through this distinction of names a necessary distinction of persons."

That is not his argument. He does not mention the Council of Trent at all. He says that the Vulgate follows the correct Greek text in this place. He calls attention to the fact, that some have altered the Greek text, changing the name Cephas into Peter, and altering its position, putting it first instead of second. Where St. Paul says, James, Cephas, and John, they alter it into Peter, James, and John. It is so unnatural to call St. Peter Cephas, that those who wish to identify the two, seem unable to quote the text as it is.

Fr. R.: "Hardouin forfeited his right to an independent hearing by accepting and recasting, without analyzing or verifying, a historical defence volunteered by Vallarsi. Vallarsi had in turn cited as favoring the view three Fathers who were manifestly opposed to it, namely, Sts. John Chrysostom, Jerome, and Gregory the Great."

Hardouin confines himself almost exclusively to the Scriptural arguments. He mentions Jerome, Augustine, and others, not in favor of it, but opposed to it. Chrysostom and Gregory he does not mention at all.

Fr. R.: "Vincenzi in order to save St. Peter deposes not only Peter, but also James and John."

He does not depose anyone. He tries to find out which James and John are mentioned in Galatians. They were very common names.

Fr. R.: "This summary procedure reduces the three grand personages whom St. Paul honored as 'pillars of the Church.'"

St. Paul does not honor them. He does not call them "pillars of the Church", which is a parochial not a Scriptural name. What he does say is: "Them who seemed to be something (what they were sometime, it is nothing to me)." (Gal. 2:6.) "James, Cephas, and John, who seemed to be pillars." (Gal. 2:9.) "Who seemed to be" is not very honorable or complimentary. Even if we translate "who were reputed to be", it is still a rather queer way of expressing honor for grand personages.

Fr. R.: "As far as can be learned, Cephas was neither used nor accepted as a proper name until our Lord introduced it."

"Not accepted"? Does this mean that if a father called his son Cephas, the boy wouldn't accept it?

There is wonderful variety in Jewish names. They used nouns, adjectives, verbs, sentences, the names of the Creator and of His animate and inanimate creatures with the greatest freedom. Whilst they were willing to take everything in the heavens above and on the earth below for a name, to assume that they drew the line at the word rock, is indeed a wonderful assumption.

Besides, in the one place in the Gospels where the word *cephas* is found (Jn. 1:43), it is not a proper name, but an appellative; that is why it is translated. Afterward it became

Simon's proper name, not in its Aramaic, but in its Greek form, Petros.

Fr. R.: "The rare significance with which He endowed it—"

Our Lord did not endow the word rock with any rare significance. He took it in its ordinary sense, and in that sense used it.

When we consider the significance of a word, it is not a proper name but a common noun.

Fr. R.: "was such as to make it antecedently improbable that He would confer it more than once."

Who ever said that our Lord conferred it on two persons? The Cephas whom St. Paul rebuked, got his name Cephas from his father or mother.

Fr. R.: "The vision was repeated three times, and Peter on the morrow, as a result of it, privately inaugurated the Gentile movement."

Privately? Peter took with him some of the brethren from Joppe, and with Cornelius were his kinsmen and special friends (Acts 10: 23-24), and the messengers whom Cornelius sent knew it, and the apostles and brethren in Jerusalem heard of it. (Acts 11: 1.)

Did St. Paul receive his first Gentile convert so publicly?

The whole article should be read. These extracts are given to show how difficult it is to prove that Cephas and Peter are one, even though we are willing to see in St. Peter a combination of characters, much after the manner of Dr. Jekyll and Mr. Hyde.

J. F. SHEAHAN.

Poughkeepsie, N. Y.

ABOUT CLERICAL TITLES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have waited to see if some of your correspondents would not give a more satisfactory answer to my question about the title of "Very Reverend" than the quotation you have given from Father Baart's *Roman Court.*

In several cases Father Baart says custom gives the title of "Very Reverend" to various classes of priests which any well-informed priest knows is not the fact.

I will confine myself to vicars forane or deans and consultors. Long and well established customs are to be found

in Ireland and England, rather than in new America. All you need to do is to take the Catholic Directory. Almost every diocese in the British Isles publishes its vicars forane as Very Reverend. How then could Father Baart write that it is not the custom to give this title to them? Simply his *ipse dixit*, nothing more. If this be the customary title of deans, *a fortiori* it belongs to consultors, for the entire legislation of the Church proves that their office and position are higher than that of deans. Wherever such legislation has been enacted, as quoted by me from the Provincial Council of Milwaukee, that precedence has been established. Father Baart acknowledges not only custom, but the *right* of canons to the title of "Very Reverend." The Fathers of the Council of Baltimore thought that the conditions of this country were not yet such that cathedral chapters with canons could at present be established, but to comply with the desire of Rome a body as nearly as possible like it was instituted. Next to the hierarchy and vicars general it is the highest, most dignified, and authoritative official body of priests in this country. And whenever the Holy See has legislated it has classed canons and consultors together, in something like this form: "Where there are canons"; and "Where there are no canons, but consultors take their place," etc. We must then at least infer that the title of "Very Reverend" belongs to them by right, not merely by custom, as is the case with deans.

H. F. F.

CARMEN SAECULARE.[1]

De Cruce Christi Triumphante.

Crux domuit orbem, non ferro,
sed ligno.
(S. AUG. in Ps. LIV.)

Arbor infelix! vetus unde Serpens
sibilos fudit generique nostro
virus afflavit, tua iactitare
mitte venena.

[1] Crucis salutiferae triumphi opportune celebrantur hoc an. MDCCCCXIII, revoluto nempe saeculo XVI, ex quo Constantinus Magnus Christiano cultui plenam dedit libertatem, postquam Romae ad pontem Milv'um, explicato Labari vexillo, Cruce et monogrammate Christi insigni, Maxentium tyrannum devicerat.

Alteram, quae nos nece liberaret,
Arborem sevit Reparator orbis,
hancque fatalem voluit nefasto
esse Draconi.

Cuius in dirum caput haec repente,
lapsa de caelis, tonuere dicta:
" Vae tibi, reptans pecus, hospes olim
aliger aethrae!

" Fraude vicisti; veteri sed Hevae
Heva succedet nova, quae novellum
in tuas clades, Hominem Deumque,
gignet Adamum.[2]

" Nec geret Victor sua bella, ferro
dimicans; ligno tibi colla franget;
franget armatus Cruce; Crux salutem
afferet aegris."

O Crucem Christi, Satanae pavendam!
O piam nobis! quibus et medelam
praebet et vires, et ab hoste tutam
porrigit umbram.

Quis tuam digne canat, Arbor alma,
vim salutarem? Tua quis per omnes
dicat aetates benefacta, plena
prodigiorum?

Aspidum morsu pereunt Hebraei;
quos tamen sanat, trabe fultus alta,
aeneus Serpens, morituri imago
pendula Christi.[3]

Aridas rursum perit inter oras
Israel. Flentes radiata Mosis
Virga solatur, Crucis efficaci
lumine tacta;

quae, simul rupem ferit, inde largos
elicit fontes;[4] iterumque salsas
mersa sub lymphas, veterem saporem
arcet amarum.[5]

[2] *Gen.* 3:4.
[3] *Num.* 21:9.—Cfr. EVANG. IOAN. 3:14.
[4] *Num.* 20:11.
[5] *Exod.* 15:25.

Surge nunc, divo rutilans cruore,
Golgothae vertex! Crucis et potentem
fare virtutem, tua qua recussa est
saxea moles.

Mira narrabis: Moriente Iesu,
sol opacatur; nigrat aura, Morsque
mortuos reddit, monumenta iussos
linquere fracta;

intremit tellus; mare fervet; hiscit
sanctius Templi penetrale; culpas
flet suas Latro; flet et ipse, tunso
pectore, Miles.[6]

Iamque per gentes viget universas
lex triumphatrix Crucis: haec inermes
martyres firmat, gladios et ignem
spernere doctos;

firmat Andream, cruce gloriantem;[7]
roborat Petrum sociumque Paulum;
armat Agnetem timidique sexus
agmina longa.

Arx erat Romae, Capitolium qua
eminet, vasti velut umbilicus
orbis, auratum Iovis unde signum
fulmina vibrat.

Heic, metus expers, tua collocasti
castra, Maxenti: legione multa
septus, et fausto bovis immolati
omine fisus.

Filium rides Helenae, cruentam
qui tibi cladem, sibimet triumphum
praecinit certum, Crucis explicato
caelite signo.[8]

[6] Evangelistae passim.

[7] Andreas Apostolus, visa cruce cui affigendus erat, in haec flammantia verba erupit: "O bona Crux... diu desiderata, sollicite amata... accipe me et redde me Magistro meo." (*Offic. diei* XXX *Nov.*)

[8] Nemo ignorat, quae Eusebius Caesariensis (in sua *Vita Constantini*, c. XXXVIII, etc.) refert de radiante in caelis Cruce, quam imperator sub horis meridianis vidisse se testatus est, cum hac inscriptione: "In hoc vince." Quam ad formam Labarum conficiendum esse iussit.

Curris ad pugnam, Iove fretus; infit
densa telorum volitare grando;
mox sonant enses, truciorque saevit
cominus ira.

Milvium sentis trepidare pontem,
quem graves calcant pedites, equorum
quem premunt turmae; rubet a profuso
sanguine Tibris.

Heu tibi! cui flos cecidit cohortum;
terga verterunt reliqui; fugamque
ipse molitus, fluvii tumentis
praeda perîsti.

Crux io victrix! nec habenda posthac
poena servilis;[9] sed honore praestans
stemma, quo regum, decorata gemmis,
sceptra nitebunt.

En tibi surgunt, Helena iubente,
templa turritis speciosa tectis,
unde sublimis tua (dux viarum)
emicat hasta.[10]

Aedibus sacris operitur ultro
occidens tellus oriensque; cunctas
una sed vincit tua Golgothaei
verticis Ara.

Omnis huc orbis, pietate tractus,
confluit: Paulam sequitur Quiritem
Dalmatûm Doctor;[11] peregrina monstrat
Silvia calles.[12]

Huc volat, Persis domitis, triumphans
Bosphori princeps, humerisque gaudet
te suis, mundi pretium redempti,
ferre receptam.[13]

[9] Constantinus M. legem tulit; ne deinceps Crux in suppliciis sontium adhiberetur.

[10] Unum ex his templis fuit Sessorianum in Urbe, quod vulgo appellatur a Cruce Hierosolymitana.

[11] Paula, nobilis matrona Romana, pietatis causa, Bethlehemum secessit, ubi a. CCCCIV sancte obiit. Ibidem diu vixit et vita excessit eius Magister et Ecclesiae Doctor S. Hieronymus, natione Dalmata.

[12] Silvia, monialis Aquitana, sub finem saec. IV celeberrimam suam peregit et conscripsit "Peregrinationem ad Loca Sancta," unde ei agnomen "Peregrina."

[13] Heraclius, imperator Byzantinus, cum Persas devicisset raptamque ab eis Crucem Christi recuperasset, sacrum Lignum a. DCXIX suis humeris in templum Golgothaeum reportavit.

Advolat, terror trucis Islamitae
sub Crucis signo Godefridus,[14] et qui
a LEONINI meruit vocari
CORDE Britannus.[15]

Mitis accurrit Ludovicus, ipsis
hostibus carus; [16] Superûmque flagrans
igne Franciscus, vigil ad Sionis
limina custos.[17]

Huc et adspirat pia mens Columbi,
ferre qui legem Crucis irrepertas
ardet in terras, Solymamque regi
reddere Christo.[18]

Pergit huc aetas properare nostra;
quaeque vectores pia fert carina,
instruit proram Cruce, Davidisque
personat hymnis.[19]

Grande vexillum Crucis! ut bicornem
saepe tu Lunam Mahumetis, utque
mille sub formis inimica quaevis
signa fugasti:

sic novos hostes preme, christiana
stirpe qui nati, vetus exuerunt
nomen, ac in te iaciunt, furentes
irrita tela.

Conteres ictu miseros supremo,
qua die, fulgens Labarum, praeibis
Iudici Christo: pavor impiorum,
gaudia iustis.[20]

FRANC. XAV. REUSS.

[14] Godefridus, dux Bullionen., sub fin. saec. XI.

[15] Richardus a Corde Leonis, rex Angliae, saec. XII.

[16] S. Ludovicus IX, rex Galliae, saec. XIII.

[17] Eodem saec., S. Franciscus Asisinas haud veritus est Sultanum adire, a quo clementer est exceptus. Ex eo tempore, Sodalibus Franciscanis custodia obtigit Locorum Sanctorum in Palaestina.

[18] Christophoro Columbo in votis erat, opes Novi Orbis in recuperandam Terram Sanctam impendere.

[19] Singulis annis, nec semel, huiusmodi naves iter sacrum suscipiunt.

[20] MATTH. 24: 30.

METRICAL TRANSLATION OF PSALMS.

PSALM 92.

The Lord hath reigned. Our glorious King
With majesty and might
Hath cloth'd Himself; hath girded Him
With strength and beauty bright.

He hath the world establish'd sure,
(His law, its blest decree):
And from its order wise, secure,
It shall not shaken be.

Almighty Lord! Thy throne divine
Is firmly set of old;
From everlasting is Thy reign,
Who dost all things uphold.

The floods have lifted up their heads,
The rivers raised their voice:
The surging waves from out their beds,
Send forth their dashing noise.

More wondrous than the ocean's roar,
The breakers' awful cry,
Is He whom we in heaven adore,
All-glorious, most High!

Thy testimonies foil Thy foes,
For faithful is Thy word;
And holiness becomes Thy House,
Forevermore, O Lord! E. C. D.

PSALM 99.

Shout, all the earth, shout joyfully to God!
Serve ye the Lord with gladness and delight:
Within His Temple, in His presence bowed,
Come, sing with exultation in His sight!

Know ye that He, the Lord, is God and King—
He made us, and not we; and we are His;
We are His people, flock of His pasturing,
Sheep of His fold of plenteousness and peace.

With loud thanksgiving, enter at His gates,
Come to His courts with hymns of grateful praise;
Acknowledge Him, who there your homage waits,
And bless His name, who lives and reigns always.

For lo! the Lord is wondrous kind and good,
His mercy lasts forever firm and sure;
Thro' generations endlessly renewed,
His truth and love shall faithfully endure.

E. C. D.

PSALM 116.

Praise the Lord God, all ye nations!
All ye people, praise the Lord!
Let your grateful, glad laudations
At His sacred Feet be pour'd!

For His mercy and His favor
Are confirmed on us secure;
And the truth of God our Saviour
Shall forevermore endure. E. C. D.

PSALM 126.

Unless the Lord the house doth build,
Its builders naught shall gain;
Unless the city He defend,
Its watchman wakes in vain.

Vainly ye rise before the dawn:
Rise, after rest, again,
Oh! ye, who eat in saddest toil
The bread of burthened men.

For, all ye earn by ceaseless work,
By struggles strong and deep,
He giveth His beloved ones
As effortless as sleep.

Lo! a rich heritage are sons,
Descending from the Lord:
The fruit of the unspotted womb,
His ever blest reward.

As arrows in a giant's hand,
  Are the brave sons of youth,
Or children of the exiled band,
  Outcasts from love and ruth.

Happy, who thus desire shall sate;
  He feareth not his foes:
For, pleading 'gainst them in the Gate,
  He shall not lose his cause. E. C. D.

PSALM 129.

Out of the depths of whelming misery,
Lord, I have cried to Thee.
  O hearken to my voice, my soul's Adored;
And let Thy loving ears attentive be
  Unto my pleading prayer to Thee outpour'd.

If Thou, O God, with ever watchful ken,
Wilt mark the sins of men,
  Wilt number their transgressions in Thy sight—
Lord! who shall stand? Oh! who shall, fearless, then
  Sustain Thy searching eye's accusing light?

But lo! atoning love compassionate,
Forgiveness full and great,
  Are found with Thee, that tender awe be mine;
I have rejoiced, O Lord, for Thee to wait,
  Reposing on Thy blessèd law divine.

My soul hath on the Mighty One relied,
(In Whom my hopes abide):
  My soul hath waited for His holy word;
From morning watch till nightfall dark and wide,
  Let Israel hope firmly in the Lord.

For, with the Lord our God shall ever be
A gracious clemency,
  And plentiful redemption. He, our King,
From all injustice shall His people free,
  And unto Israel salvation bring. E. C. D.

Criticisms and Notes.

THE DYNAMIC FOUNDATION OF KNOWLEDGE. By Alexander Philip, M.A., LL.D. Kegan Paul, Trench, Truebner & Co., London. 1913. Pp. 330.

CRITERIOLOGIA VEL CRITICA COGNITIONIS CERTAE. Auctore Renato Jeanniére, S.J. Gabriel Beauchesne & Cie., Paris. 1913. Pp. 632.

LA TEORIA DELLA CONOSCENZA DI S. TOMASO D'AQUINO. Saggio del Dottore Domenico Lanna. (Biblioteca della "Revista di Filosofia neo-Scolastica".) Libreria Editrice Fiorentina, Firenze. 1913. Pp. 304.

Estimated by the philosophical criteria pervading the second of these three books, the first would seem to suffer from an error that affects its very vitals—the assertion, namely, that the human intellect is an *organic* faculty. The dynamic theory of knowledge maintains that "human knowledge is essentially an organic activity primarily expressive and representative of the *organic* activity of exertion" (p. 211). "Knowledge is limited to the representative activity of our *cerebral* organs. Knowledge does not include instinct, which is not a cerebral function" (p. 192). Again, "Logic deals with the fundamental laws of thought, that is of cerebral activity" (p. 197). Once more, "Education is a drawing out and development of the noematical activity of the *cerebrum*" (p. 305). And so on. Such passages, which reveal the author's idea that the human intellect is an *organic* power, a faculty having for its instrument the brain, are sufficiently numerous. In the light of the principles laid down in *Criteriology* (Epistemology), this is sheer materialism, and *pace tanti viri* we will not say absurd, but certainly inconsistent. How an *organic* power, a cerebral faculty, can reflect, scrutinize its own contents, its very self, Mr. Philip does not explain. On the other hand, from his point of view, which differs *toto coelo* from that taken by the author of the Latin manual above, there is no need of explanation; since the brain, the supposed organ of the intellect, belongs to the sensible world and that world consists in "mutation, a constant process of change" (p. 1); "sensation is mutation" (it has no representative value); "the sensible world is a process" (p. 20). Accordingly, the brain would be but one phase in the universal world-process, and the organ of thought would then be, not a material instrument such, for instance, as we ordinarily take the organ of the imagination or sensuous memory to be, but a phase of the cosmical

activity. The thinking power in man is thus seen to energize in the universal energy as an instrument. What that universal energy precisely is we have not been able to make out from Mr. Philip's pages. Whether it is material or spiritual, finite or infinite, created or uncreated—to such interesting questions he affords us no answer. However, with this we find no fault. Every book must have its limits.

It is not easy to give in brief an idea of "the dynamic foundation of knowledge." Fortunately, we find a sketch which in the author's own words may satisfy the reader. The essence of reality is power; "not merely power, but power conceived as an energy containing within itself the principle of its own evolution; an energy constantly transmitting itself, and in its transmutations furnishing the entire presentation of sense". The author has "found reason to regard the world as an endless series of such transmutation processes and to believe that science or the knowledge of nature has been unified by the universal employment and application of this concept". Further, "our organism comprises two principal activities—the muscular activity by which it mingles with its environment, and the cerebral or mental (?) activity which is independent of the stresses of physical opposition, but which is primarily devoted to the recognition or representation of the dynamic process. The cerebral activity is just what we call thought (?) or reasoning—the process of discourse." By it we know not only the relation of things: it also "renders possible to us what we know as deliberate volition". "In instinct, the response between stimulus and action is immediate and automatic. The cerebrum, however, sits apart as on a throne, and the stimuli which reach up to it can, so to speak, be represented, considered and selected before the action is taken." Elsewhere we read that "the free activity of the cerebrum embedded in the secret chambers of the organism, and without immediate connexion with the motor, the sensible, or the vegetal life, never directly comes into conflict with the resistant world" (p. 266). The dynamic foundation of knowledge is therefore *activity*—all knowledge begins, centres and terminates therein. "Whenever we understand that in reality we are active potencies, that the visible and sensible forms of our organism, and of surrounding bodies, are phenomenal only, that it is in active exertion that we discover them, that the activity of thought merely reproduces and represents the activity of exertion, in which these forms are revealed—then at length does it become possible to explain cognition in accordance, no doubt, with the fundamental attitude of the Kantian metaphysic, but at the same time without contradicting the ineradicable convictions of Common Sense" (p. 235). How a system of thought which reduces thought to the cognition of mere

phenomenal forms of exertion can be in harmony with "the ineradicable convictions of Common Sense", it is not easy to see. Doubtless Mr. Philip sees it, though he would probably see the opposite, had he made a thorough study of the system of Epistemology set forth in the companion volume in title above.

To pass from the first to the second book above is like coming out from the obscurity and mistiness that not infrequently precede the dawn, into the full light of the unclouded sun. This is so, not because the one author clothes his thought in discursive and unphilosophical English, while the other reveals his mind through the translucent medium of simple scholastic Latin; nor is it, at least entirely, due to a philosophical intellect of a higher order in the latter than in the former. Comparison of this kind would be particularly odious. The superiority lies in the respective systems. The system embodied in the former volume is chiefly the product of an individual builder; while that set forth in the second book is one to which the master workmen of the ages have contributed of their best skill and industry. Nor does the individualism of the one imply originality, while the collectivism of the other indicates mere servile traditionalism. The originality of the one is not greater than the other, though the second work far surpasses the first in truth, certainty, precision, clarity, and thoroughness. Both books deal with "foundations of knowledge"; but in the one case those foundations are seen but in part—and that part is, in the judgment of the reviewer, erroneously interpreted—while in the other case the foundations are relatively integral and are, according to the same judgment, established with truth and relative certainty.

As regards the present reader it will probably not be necessary to elaborate or to prove the justice of the foregoing comparison. He may rather wish to know wherein this new Latin manual upon a subject previously treated of in so many similar productions has a claim to special distinction and attention. But here again we must avoid odious comparison. Suffice it to say that the book impresses one first by a certain objective concreteness. The appeal is directly to the student's individual consciousness and conscience. He is made to analyze his own mental possessions, segregate therefrom those that have insufficiently valid foundations, and determine sincerely for himself the grounds of his discernment and the motives of those assents whereof he is honestly certain. Secondly, while covering, of course, the field usually assigned to "Critics", the work pays special attention to those subtle and elusive errors that have recently invaded so many minds—notably pragmatism, voluntarism, and modernism generally. Thirdly, the bibliography and consequently the writers

for and against the author's position are abundantly represented. Indeed it is not saying too much, to assert that in the somewhat copious supply of books treating of Criteriology there is not one that is so nearly complete as is this in its literary apparatus. Nor does this apparatus consist in a mere collection of book-titles. It is besides this a critical estimate of opinions and arguments. The work is fully abreast with all the phases of speculation on noetical problems as found in the present pertinent literature. Fourthly, while the substance of the book is in Latin—clear, simple scholastic Latin—a great deal is in French. For those who are familiar with the latter language, this may be a welcome feature.

These are but a few of the many excellences of the work. It might be interesting to present here the author's treatment of the problems connected with external experience (sensation and perception), and especially his discussion of idealism; but this would carry us beyond our limits. We must refer the reader to the text, promising him an adequate return for the time and study he may give to the treatise.

The third volume above contains, as the title indicates, an exposition of St. Thomas's theory of knowledge. *Auctor tria facit,* as the Angelic Doctor would probably say, did he hold the present pen. First he describes the cognitive process according to the mind of Aquinas. Secondly he discusses the same process from a critical point of view, that is, from the side of validity. Thirdly he indicates the bearings of the Thomistic epistemology on the present philosophical tendencies. The work is in no sense a commentary. It is an exposition of the mind of St. Thomas on the problems of knowledge. Professor Lanna impresses us as one who by thorough study and sympathy has made his author's theory his own; has reseen it from within, first as it represents the various psychological factors of the cognitive process—sensuous and intellectual; then as it turns to the objective world and returns upon itself in search of the motives of assent in view of its certitude and the character of truth. Lastly, since a theory of knowledge is the very soul of a philosophy, he looks out through the Thomistic ideas at the various movements of the modern mind toward a synthesis of knowledge. These movements he reduces principally to three: (1) *materialism* (Münsterberg, Wundt); (2) *positivism* (Hodgson, Avenarius, Mach); (3) *evolutionism* (Baldwin, Bergson, Crespi). None of these movements can reach a satisfactory synthesis, for each of them is partial in its interpretation of the duality in unity of human nature. In the theory of St. Thomas the true conception of that nature is conserved; and in the light of this theory lies the hope of

the most adequate philosophical synthesis possible to our intellect. However, the Thomistic theory must not be simply repeated, it must be developed and brought into intimate relation with the progress of recent science. Herein lies the duty of neo-Scholasticism. Such in brief is Professor Lanna's scope. He has wrought it out ably—penetratingly, and as regards the main points comprehensively. It is to be hoped that he will develop these fundamental ideas more fully so as to bring out their vitality in the actual construction of that synthesis for which the modern mind is so eagerly looking.

ALLELUIA'S SEQUENCE, from "Harmonics". By the Rev. T. J. O'Mahony, D.D., D.C.L. Dublin. 1913. Pp. 16-xxxii.

This brochure contains ten poems (for Matins, Lauds, etc., as "Hours" of the Office, together with a prologue, and an epilogue bearing the title of "All-Antiphon") of meditation on the Divine names—the series forming an "Alleluia's Thought-Sequence", and giving in effect "a logicolyrical presentation of the Divine names". The Appendix (xxxii pp.) explains the meaning and use of the Alleluia, the historical and the logical sequence of the Divine names, and thus forms a Biblical and philosophical commentary or explanation of the preceding poems. These are, in form and phrase, brief *fervorinos,* but in substance are philosophical meditations on the Names. The poem for "Matins" may serve as an illustration. It praises God as the *Creator*: "In the beginning *Elohim* created heaven and earth" (Gen. 1:1):

Ope, gates of praise. O mystic morn!
Light as of living light just born:
Fresh, tender, rosy first-glow—see
The First's own inmost mystery,
Self-acting-forth-self! What may mean
All thus e'er space-time's way first seen
As pure and true and bright?
But that the First's first word hath been
Trine Self-asserting Right;
Whence naught of wrong darkness or sin,
Whence all of good must first *begin*
And *being* unto all-good tend
And *tending* reach its being's end.
So, sons of Light, first sing to Him
From here to highest seraphim:
Allelu'ia—"El'oh'im"!

In a beautifully-worded "Completorium" concluding the Appendix, the universal use of the Alleluia by all classes up to and through the Middle Ages is alluded to, and the great name of Notker, whose "Alleluiatic Sequence" ("Cantemus cuncti") perhaps shaped the title of the learned author's work, is mentioned, in connexion with a couplet from Dr. Neale's fine rendering of Notker's sequence in English verse. H. T. H.

LIBER USUALIS OFFICII PRO DOMINICIS ET FESTIS I. VEL II. CLASSIS cum cantu gregoriano ex editione Vaticana adamussim excerpto et rhythmicis signis in subsidium cantorum a Solesmensibus monachis diligenter ornato.—Typis Societatis S. Joannis Evang.; Desclée Et Socii, Romae, Tornaci. (1913). (No. 750 of the Desclée Catalogue).

This companion volume to the Liber Usualis Missae contains principally the chants for Vespers and Complin of every Sunday, of feasts of the First and Second Class, and of "nearly all others which can be celebrated on a Sunday" and, in appropriate places, the commemoration (antiphon, verse and response, and prayer) of feasts of inferior rite which may concur with the Sunday office. A "Supplement" containing the ferial psalms and antiphons of Vespers and Complin is also issued (No. 756 of the Desclée catalogue: "Psalmi Feriales cum Antiphonis ad Vesperas et Completorium"), which can be bound in with the present volume, if this be thought desirable. The resulting book would thus serve for practically all the solemn feasts which occur during the week, which require psalms differing from those of Sunday. But not only in this respect is the present work a *multum in parvo*. It contains, in addition, the "Toni Communes Officii"; the hymns and psalms of the Little Hours for feasts and Sundays, "Exsequiae et Officium pro Defunctis" (Matins and Lauds), various appropriate chants for the Procession of the Blessed Sacrament, a beautiful selection of hymns and prayers in honor of the Blessed Virgin, the litanies of Loreto, the Sacred Heart, St. Joseph, the Te Deum, as well as other desirable chants for Confirmation, Episcopal Visitation of Parishes, etc., etc. It is a closely packed volume of 790 pages, paper cover, and the price is astonishingly moderate (3 francs), in view of the smooth and delicately-tinted paper, the exquisitely clear and attractive engraving, the beautiful typography, and the careful editorial work in arranging the departments of the volume and in furnishing the chants with rhythmical signs for the proper interpretation of the melodies.

H. T. H.

BREVIARIUM ROMANUM, ex decreto SS. Concilii Tridentini restitutum, etc., etc. et a SS. D.N.Pio X. reformatum. Société St. Jean l'Evangéliste; Desclée et Cie., Tournai, Paris.

Most of, if not all, the liturgical publishers have brought out Breviaries from which the Office may be said in the new way with a single book. But these Breviaries were got up for an emergency and have merely the new Psalter in place of the old one. The pres-

ent Breviary is a complete new edition, with consecutive paging throughout and correct page numbers in the references. Another great improvement is that the special rubrics have been adjusted to the new general rubrics, so that they are no longer misleading when not corrected by the Ordo. For example, on the feast of St. Bonaventure, 14 July, instead of "Omnia de Communi Conf. Pont. præter sequentia", the rubric now reads, "Ut in Psalterio et Communi Conf. Pont. præter sequentia"; and for the lessons instead of "In j. Nocturno Lect. Sapientiam", it is now "In j. Nocturno, Lectiones de Scriptura occurrente".

It cannot be said, of course, that there are absolutely no mistakes in this edition. A couple have been noticed, but they are not such as to cause any difficulty. Again, the omission of the responsory at the end of the 6th lesson in Matins has been carried over from the old Breviary. This is awkward whenever the Psalms are taken from the Psalter, but a loose slip is provided which contains these responsories from the various Commons.

There still remains the separation of the Ordinary from the Psalter, an inconvenience that has been felt by all whose memory is not good and even by those who know by heart most of what is given in the Ordinary. But though the Congregation of Rites approved last year a separate Psalter (published by Pustet), in which the Ordinary is repeated every day of the week, thus saving any turning back to it, there is no telling how soon they will authorize a Breviary with this improvement. Moreover the repetition of the Ordinary will increase the thickness of each volume by about the sixth part, or in the present case, by one-eighth of an inch.

The present edition is 16mo., 6¼ x 3¾ x ¾ inches, weight of volume bound, 10 ozs. The type is that of the 16mo. Psalter issued by the same firm, a trifle larger than in Pustet's Ideal Breviary. The paper is sufficiently opaque and is a little softer than in the Psalter.

THE LITTLE HISTORY OF THE LOVE OF THE HOLY EUCHARIST. By Freda Mary Groves. Isaac Pitman & Sons, London; B. Herder, St. Louis. 1913. Pp. 218.

Something new to illustrate the devotion to the Blessed Sacrament is invariably welcome to priests. Here are snatches of records from out-of-the-way sources, chiefly of old England. They tell in a picturesque fashion the ways in which our ancestors showed their love and devotion for their Eucharistic Lord. The topics are briefly but attractively grouped in chronological order from A. D. 63 down to the Reformation period. Much light is thrown, in an unpretentious way, upon the meaning of old English terms in con-

nexion with the Blessed Sacrament. A sample of the quality of instruction in the little volume may be gleaned from an apt quotation —John Myrc's instructions to the clergy:

"When thou shalt to sick gone
A clean surplice cast thee on;
Take thy stole with thee right
And pull thy hood over thy sight.
Bear thine Host anent thy breast
In a box that is honest;
Make thy clerk before thee ging (go)
To bear light and bell ring.
Teach them also, I thee pray,
That when they walken in the way,
And seen the priest again them coming,
God's Body with him bearing,
Then with great devotion
Teach them there to kneel adown,
Fair ne foul spare they not
To worship Him that all hath wrought;
For glad may that man be
That once a day may Him see."

Notes and a verbal index enhance the usefulness of this neatly made booklet.

SUMMULA THEOLOGIAE PASTORALIS juxta recentiora Apostolicae Sedis Documenta Legesque digesta, necnon hodiernis necessitatibus ac Scholis accommodata. Auctore Pr. A. M. Micheletti. F. Pustet, Romae, Ratisbonae, Neo Eboraci, Cincinnati. 1913. Pp. 535.

A few months ago we commended Fr. Micheletti's *De Pastore Animarum*. It is an enchiridion of ascetical, canonical, and practical theology, full of what a pastor of souls might desire by way of instruction in the priestly and missionary life. The volume is, it is true, somewhat bulky, but then one should expect this from the nature of the work. The present *Summula* is the same material condensed and reduced by some two hundred pages, with a slightly different arrangement of the chief topics. The new volume opens with a chapter "De Parocho ejusque Administratione in Genere", discussing the general aspects of canonical appointment, changes and removals, and the new conditions of pastoral tenure under the Decree *Maxima cura*. The articles on the personal qualifications of pastors, with which the former edition began, have been remodeled and are presented with new analytical force.

Similar changes, increasing the opportunities of survey, whilst at the same time lessening the bulk of the discussion, occur throughout the volume. It thus serves its original purpose all the better, and we renew our commendation of it for those who are accustomed to go for their draughts of theology to a single spring. The book is up-to-date in the matter of decrees and ecclesiastical decisions. There are still a few misprints,—nearly the same as are found in the former edition.

Literary Chat.

False ideas regarding the nature of the State lie at the bottom of most of the evils that cancer-like are eating into the modern mind and life. The State is society politically organized. Whatever therefore contributes to the spread of sane principles concerning the nature of society and the State is in so far a saving remedy for our acute, not to say chronic, disorders. Great good may consequently be hoped for from such an essay as Father Bernard Otten, S.J., Professor of Theology in St Louis University, has written under the title *The Nature of Human Society* (B. Herder, St. Louis). It is comprised in a pamphlet of just twenty octavo pages, but each of these is filled with sound truths succinctly though clearly expressed, and with eminently sane and practical suggestions. The treatment is philosophical, analyzing comprehensively as it does the constituent elements of society, i. e., the social unit, the social bond, and the social end. The clergy will find in it what they want to put into the hands of thoughtful people—non-Catholic as well as Catholic. The small cost of the booklet ($0.05) renders this propaganda feasible.

We have grown so used to the piled-up figures representing the increasing spread of the divorce evil that the appalling numbers cease to impress us. The fact that during the year 1912 over 100,000 divorces were granted in this country, or that during the past forty years 3,700,000 adults were separated by divorce, which means that more than 5,000,000 persons were affected by these cases—these facts and figures are too stupendous for comprehension. Comparison in this matter with the state of things in other countries may be instructive, especially if we be tempted to self-elation excited by the pharisaical auto-suggestion that we are not as the rest of men. Up there in Canada, our next-door neighbor, there were in 1904 but nineteen divorces, and the total number since 1867 was only 356. Whereas with us, from 1867 to 1887, a period of twenty years, there were 328,716; or a yearly average of 16,4 5. During the next twenty years (from 1886 to 1906), the above number increased threefold, making a total of 945,625, an average of 73 per 100,000 population.

Now taking the latter average and applying it to the European countries wherein divorce most prevails, we find the following: Netherlands, 10; Belgium, 11; Sweden, 13; Prussia, 15; Denmark, 17; Norway, 20; France, 23; Saxony, 29; Switzerland, 32 With us therefore divorce is over twice as frequent as it is anywhere in Europe. "In fact the only country, at all civilized, where conditions are worse than they are in our own is Japan, which has 215 divorces per 100,000 population. It is only, therefore, among pagan nations that we can hold up our heads without shame."

The foregoing figures are overpoweringly impressive. Something of their significance may be surmised from what they entail on the fate of little children. Though "statistics here are somewhat defective, yet from reliable cal-

culations, based partly upon court records, it appears that from 1867 to 1887 over 435,000 children were deprived of one or both parents by the direct action of the divorce courts. During the next twenty years (1886 to 1906) the probable number is over 750,000; thus giving a total of 1,185,000 for forty years. Most of these children were under ten years of age, and so they were made to feel in the very morning of their life that their temporal and eternal welfare was, to the State and their unnatural parents, practically a matter of indifference; they were taught by father and mother and State to follow the promptings of corrupt nature rather than the dictates of right reason, to submit to the tyranny of passion rather than to the authority of law. What a training for future citizenship! What wonder that in this respect matters should go from bad to worse? For as their parents did, so will they do when their time comes; and so the divorce mill keeps on turning, ever turning, grinding the nation into dust."

The foregoing quotation and figures are taken from another short essay by Father Otten, entitled *The National Evil of Divorce*, and of it may equally be said what was observed above regarding the same author's pamphlet on the nature of society. (Herder, St. Louis.)

Another little book to illuminate and encourage bears the title *Hindrances to Conversion to the Catholic Church and their Removal*, by the Rev. Henry Graham, M.A. Mgr. Benson introduces the booklet in his usual felicitous style. Father Graham writes from much experience of the state of minds outside as well as inside the Church, and is therefore in a position to describe just what it is that obscures human vision as to the true nature of Catholicism. A priori those born in the faith are prone to judge that their brethren beyond the pale are not in good faith. For such people it may be worth while to read the author's declaration based upon his own "case and the case of numberless converts", that he "is as certain as, humanly speaking, he can be of anything that the overwhelming majority . . . are in perfectly good faith". The best proof of this is the undeniable fact that "one can never find a convert who is of different opinion".

The hindrances to conversion are such as the author has found prevailing in his own country, Scotland; they are operative, however, no less with us; indeed they may be said to be general, if not universal. Outside the Church they are: prejudice, ignorance, fear, pride, etc.; and within the Church: lack of zeal and consequently of prayer; hence failure to embrace opportunities of enlightening non-Catholics; also consciousness on the part of Catholics themselves of their own ignorance, etc. All these are sufficiently obvious obstacles, but they are treated in a freshly-illuminated and practical manner in the booklet before us.

Priests not infrequently feel the need of a collection in the vernacular of prayers suitable for various occasions wherein the people publicly unite for devotional purposes. Such a collection has recently been published under the title *Oremus: The Priest's Handbook of English Prayers for Church Services and Special Occasions.* (New York, Joseph Wagner.)

The "note" of sanctity, whilst one of the traits most manifestative of the fair Bride of Christ, has probably not received that attention in recent times which its full apologetic value seems to demand. A volume has recently appeared in German devoted exclusively to this subject. It is entitled *Die Heiligkeit du Kirche im 19 Jahrhundert: Ein Beitrag zur Apologie der Kirche*, by Constantin Kempf, S.J. Besides presenting a strong and striking argument for the Divinity of the Church, the volume is an instructive and edifying series of the lives of numerous heroes who have confessed the faith by deeds and death during the past century. There will hardly be found elsewhere such an inspiring demonstration of the power of the supernatural, drawn from facts almost contemporaneous. (Benziger Bros.)

There is no source of material for impressing upon the minds of children the truths of faith and the practice of virtue so effectual as the lives of the Saints, if properly told and applied to the capacity and conditions of the little ones. Professor Josef Minichthaler's booklet *Heiligtegende* is a model in this respect. The author has put together short sketches of the lives of thirty-six saints. The stories are simply and graphically told and the "catechetical" significance is in each case natural and sane. Priests who know German will find the little book helpful, and to those who do not *know* but are still struggling with Teutonic—we had almost said Titanic—idioms, the author's genuine German will be welcome as a friend in need. (Kempten, Josef Kösel, pp. 90.)

A fair little book in German containing beautiful "thoughts" on Our Blessed Lady bears the title *Die Mutter der schönen Liebe.* It is written by the Bishop of Stuhlweissenburg, Dr. Prohászka, and published by Kösel. (Kempten, pp. 80.)

A Wreath of Feasts, "for the Little Ones" and "*Behold the Lamb,*" "a Book for Little Folks about the Holy Mass", are the titles of two small volumes that are sure to please and make better the normal Catholic child. They are written by Marie St. S. Ellerker, who knows what children need and want and knows how to win them to what is best. (New York, Benziger Bros.)

The second volume of *Short Sermons on Catholic Doctrine* by the Rev. P. Hehel, S.J. (published by Joseph Wagner, New York), treats of the Commandments. They are, as the subtitle of the book indicates, "a plain and practical exposition of the faith", and should prove helpful to the busy priest who may have little time to prepare the five-minute sermon.

Bishop John Vaughan possesses the happy art of writing books that appeal equally to head and heart; that reveal the facts and truths of nature in their divinely given, yet too often humanly ignored, relationship to their Author, God. *Thoughts for All Time* and *Faith and Folly* are books that have won for themselves a permanent place in what may be called the literature of "humanized apologetics"—using the qualification in its most comprehensive sense. *Happiness and Beauty* is a little volume on the same order. The theses are very obvious: 1. man is made to be happy, and 2. beauty is everywhere; though both members of this compound proposition seem to be very widely forgotten by men and sometimes even denied. Like the author's other works above-mentioned it is not meant to be profound, but only helpful and stimulating; and such it is. The writer is usually accurate in his "science"; though one may question the existence of "infusoria" so microscopically "tiny" that "ten thousand of them might march abreast through the eye of a needle". It may be noted that not "all" our senses are esthetic. Eye and ear alone, not smell, taste, and touch, strictly speaking, suggest the beautiful. (Longmans, Green & Co., New York.)

The *Tears of the Royal Prophet,* Poet of God, is a devotional exegesis of the Seven Penitential Psalms in simple and earnest language. The interpretation follows the Vulgate text for the most part. It is a helpful meditation book for use during Lent or indeed at any time, since the reading of the Penitential Psalms used to be a common adjunct to the ferial offices in the Church. (B. Herder, St. Louis.)

Father Grisar's *Luther* has been promptly translated, as was hoped, into English. The first volume, comprising about four hundred pages, is done by E. M. Lamond under the editorship of Luigi Cappadelta. The publishers for England are Kegan Paul, and for America, B. Herder. This first instalment of the three German volumes deals chiefly with the mental and spiritual training which shaped Luther's course, and influenced his later attitude toward the

doctrines of the Church, and in defiance of ecclesiastical authority and his appeal to private interpretation of Biblical inerrancy. The trial at Augsburg and the disputation at Leipzig form the concluding episodes of the reformer's career in this first part. The work is unquestionably the fullest and fairest historical treatment of the Luther problem and presents the man himself in his true colors. We hope to deal with the volumes exhaustively in an early issue of the REVIEW. In the meantime we recommend the study of this epoch-making work to every earnest student of religious history both Catholic and non-Catholic.

Thirty Ways of Hearing Mass is a small volume of exposition and prayer, which has both a devotional and an historical purpose. It gathers the various forms of the Mass services which have been popular in one way or another with those who devoutly assist at Mass. It includes the Mass of the Apostolic Constitutions with their simple readings, as in use during the early centuries, and likewise the rhythmical forms employed for children's Masses, and for congregational singing in the vernacular at low Mass. It recalls the way our forefathers prayed at Mass during penal times, and the devotion of the great mystics who saw in the Mass the vivid reproduction of Christ's Passion in its divine purpose. The compiler is the Superior of the English Redemptorist Fathers at Windhill, Hertfordshire, whence much good has come for the mission work in England. (B. Herder.)

The *Relatio Annalis Vigesima Quinta* of the Josephinum College at Columbus is a very good specimen of the printer's art, done "ex typographia polyglotta Josephini", to mark the progress of the institution during the first twenty-five years of its existence. True, no theological seminary in the United States can show such extraordinary success. The course is as thorough as any similar department in other seminaries; there are over one hundred and sixty students from all parts of the Union, all educated free, and the College has nearly one hundred and thirty burses.

Every fair-minded man is willing "to hear the other side". The fanatic as regards alcoholism denies of course that there can be an *altera pars*. The well-balanced mind, however, shuns such an extreme and is open to the light whencesoever it may come. To a mind thus disposed *The Year-Book of the United States Brewers' Association for 1912* will have an interest. This volume of some three hundred pages contains a detailed report of the Association's fifty-second annual convention held at Boston last September. More than half of the book is devoted to a "literary treatment of the liquor question"; and in this portion almost every conceivable aspect of the complicated problem is considered. Naturally one expects the treatment to be inspired *pro domo sua*. Nevertheless, or rather for that very reason, the information presented will interest the student who is looking for all-around truth. (New York, The United States Brewers' Association, 1913.)

In 1902 the per-capita consumption of liquor was: of spirits, 1.34 gallons; of wines, .61 of a gallon; of beers, 17.18 gallons. In 1911, these figures stood respectively thus—1.46, .67, 20.66. A suggestive text for a sermon! And yet there are millions in it! The internal revenue from malt liquors for nine months ending March, 1912, was $44,784,675.42, while the revenue from distilled spirits during the same period was $116,450,080.56. There was a falling off of $350,676.12 on the beer revenue and this was far from balanced by the whiskey returns, the latter showing an increase of only $26,864.05. This may be or not be an encouraging sign. Anyhow there are plenty of eloquent figures in the report under discussion.

Books Received.

SACRED SCRIPTURE.

BIBLIOTHECA APOCRYPHA. Introductio historico-critica in Libros Apocryphos utriusque testamenti cum explicatione argumenti et doctrinae. Scripsit Dr. Stephanus Székely, Studii biblici N T. in. Reg. Hung. Universitate Budapestinensi Professor P. O. Friburgi Brisgoviae, Herder. Volumen primum: Introductio generalis. Sibyllae et Apocrypha Vet. Test. antiqua. (VIII u. 312 S.) 1913. Price, $3.35 *net.*

NOVUM TESTAMENTUM juxta Vulgatae Editionis Textum Clementis VIII auctoritate editum; divisionibus logicis cum summariis et locis parallelis munitum. Desclée & Socii, Romae, Tornaci, Parisiis. 1913. Pp. 240. Pretium, 2 *fr.*

THE STUDENT'S HANDBOOK TO THE STUDY OF THE NEW TESTAMENT. Translated from the thirteenth French edition of Augustus Brassac, S.S., Professor of Sacred Scripture at St. Sulpice, Paris, by Joseph L. Weidenham, S.T.L. The Gospels. Jesus Christ. With the Approbation of the Archbishop of Freiburg. Illustrated. B. Herder, St. Louis. Pp. 595. Price, $3.25.

THEOLOGICAL AND DEVOTIONAL.

SUMMULA THEOLOGIAE PASTORALIS, juxta recentiora Apostolicae Sedis documenta legesque digesta, necnon hodiernis necessitatibus ac scholis accommodata. Auctore Pr. A. M. Micheletti. Cum approbatione S. P. A. Magistri. B. Herder, St. Louis, Mo. et Fr. Pustet and Co., New York, Cincinnati. Pp. 534. Price, $2.25.

A WREATH OF FEASTS. For the Little Ones. By Marie St. S. Ellerker, Tertiary, O.S.D. Benziger Bros., New York. 1912. Pp. 120. Price, $0.35 *net;* $0.38 *postpaid.*

"BEHOLD THE LAMB!" A Book for Little Folks about the Holy Mass. By Marie St. S. Ellerker, Tertiary, O.S.D. With Preface by Very Rev. Vincent McNabb, O P. Benziger Bros., New York. 1912. Pp. 105. Price, $0.35 *net;* $0.38 *postpaid.*

BLESSED SACRAMENT BOOK. By the Rev. F. X. Lasance, author of *My Prayer-Book, With God,* etc. Benziger Bros., New York. 1913. Pp. xl-1227. Price: cloth binding, $1.50; leather, $2.00 and upwards.

L'AME DE TOUT APOSTOLAT. Par Dom J.-B. Chautard, Abbé de Sept-Fons, Maison Mère des Trappes Missions de Chine, Palestine et Brésil. Deuxième édition. Ouvrage recommandé par LL.EE. les Cardinaux Vivès, Luçon, Fischer. Dédié spécialement aux Prêtres du clergé séculier et régulier. Édité par l'Abbaye de la Trappe de N. D. de Sept-Fons par Dompierre-sur-Besbre (Allier). Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. iv-142. Prix, 0 *fr.* 70.

CONFESSIONS OF A CONVERT. By Robert Hugh Benson. Longmans, Green & Co., New York and London. 1913. Pp. 164. Price, $1.20 *net.*

THE WAY OF THE HEART. Letters of Direction by Mgr. d'Hulst. Edited with an Introduction by Mgr. A. Baudrillart, Rector of the Catholic Institute, Paris. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1913. Pp. xxxi-326. Price, $1.50 *net;* $1.65 *postpaid.*

LITURGICAL.

MARTYROLOGIUM ROMANUM. Gregorii XIII jussu editum. Urbani VIII et Clementis X auctoritate recognitum, ac deinde anno CDCCXLIX Benedicti XIV labore et studio auctum et castigatum. Editio novissima.—Mechlinia H. Dessain Apost. Typograph. MCMXIII. Pp. XLIV, 257 and 49. (Benziger Bros.) Price, with supplement, $4.50.

THE OREGON CATHOLIC HYMNAL. With Music. Edited by Frederick W. Goodrich, Organist and Director of the Choir, Cathedral Church of the Immaculate Conception, Portland, Oregon. Catholic Book & Church Supply Co., Portland, Oregon; J. Fischer & Bro., New York. 1912. Pp. xiv-134. Price: Harmonized edition, $0.80; Melody only, $0.50.

HISTORICAL

THE APOSTLE OF CEYLON, FATHER JOSEPH VAZ, PRIEST OF THE CONGREGATION OF THE ORATORY. 1651-1711. Translated from the French by Ambrose Cator of the Oratory. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. xv-127.

LES BIENHEUREUSES DOMINICAINES (1190-1577). D'après des documents inédits. Par M. C. De Ganay. Perrin & Cie, Paris. 1913. Pp. viii-560. Prix, 5 *fr.*

LA FAMILLE DE LA MENNAIS SOUS L'ANCIEN RÉGIME ET LA RÉVOLUTION. D'après des documents nouveaux et inédits. Par Christian Marechal. Perrin & Cie, Paris. 1913. Pp. 345. Prix, 7 *fr.* 50.

LA JEUNESSE DE LA MENNAIS. Contribution à l'Étude des Origines du Romantisme Religieux en France au XIXe siècle d'après des documents nouveaux et inédits. Perrin & Cie, Paris. 1913. Pp. viii-719. Prix, 7 *fr.* 50.

ST. FRANCIS DE SALES AND HIS FRIENDS. By the Honorable Mrs. Maxwell Scott, of Abbotsford. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 229.

THE GOVERNMENT OF THE CHURCH IN THE FIRST CENTURY. An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. By the Rev. William Moran. M. H. Gill & Son, Dublin. 1913. Pp. xi-288. Price, 6/5.

OZANAM. Livre du Centenaire. Par MM. Georges Goyau, Léon de Lanzac de Laborie, Henry Cochin, Edouard Jordan, Eugène Duthoit, Mgr. Alfred Baudrillart. Préface de M. René Doumic, de l'Académie Française. Bibliographie par M. l'Abbé Corbierre. Gabriel Beauchesne, Paris. 1913. Pp. xv-481. Prix, 6 *fr.*

THE GERMAN CENTRE-PARTY. By M. Erzberger, Member of the Centre-Fraction of the German Reichstag. Second edition with some additions. (*Studies in Politics, Economics and Apologetics.*) The International Catholic Publishing Co., "Messis", Amsterdam. 1912. Pp. 125. Price, Mk. 2.—ordinär, Mk. 1.35 bar.

DAS DEUTSCHE ZENTRUM. Von M. Erzberger, Mitgleid der Zentrumsfraktion des Deutschen Reichstags. Zweite vermehrte Auflage. (*Politische, Volkswirtschaftliche und Apologetische Studien.*) Internationale Verlagsbuchhandlung "Messis", Amsterdam. 1912. Pp. 146. Preis, Mk. 1.80 ordinär, Mk. 1.20 bar.

ZENTRUM UND KATHOLIZISMUS. Von Dr. Krueckemeyer. (*Volkswirtschaftliche und Apologetische Studien.*) Internationale Verlagsbuchhandlung "Messis", Amsterdam. 1913. Pp. 334. Preis, Mk. 3.60 ordinär, Mk. 2.40 bar.

MISCELLANEOUS.

POEMS. By Alice Meynell. Charles Scribner's Sons, New York. 1913. Pp. 117.

THE WORKS OF FRANCIS THOMPSON. In three volumes. Vols. I and II: Poems; Vol. III: Prose. Chas. Scribner's Sons. New York. 1913. Pp. 226, 228, and 291.

GILL'S TEMPERANCE READER. Compiled by Maire ni Cillin. M. H. Gill & Son, Dublin. 1913. Pp. 96. Price, sixpence *net*.

A HUNDREDFOLD. By the Author of *From a Garden Jungle*, etc. Benziger Bros., New York. 1913. Pp. 215.

THE FAMILY RECORD. By Julius E. Devos. John P. Daleiden Co., Chicago. 1912. Pp. 55.

THE WEDDING BELLS OF GLENDALOUGH. By Michael Earls, S.J. Benziger Bros., New York. 1913. Pp. 388. Price, $1.35 *net*.

THE SORROW OF LYCADOON. By Mrs. Thomas Concannon. (Iona Series.) B. Herder, St. Louis. 1912. Pp. 144. Price, $0.35.

FRANZ VON ASSISI. Von Emil Dimmler. (*Führer des Volkes*. Eine Sammlung von Zeit- und Lebensbildern. I. Heft.) Volksvereins-Verlag GmbH., M. Gladbach. 1913. 74 Seiten. Preis, 60 *Pf.*

IN GOD'S NURSERY. By C. C. Martindale, S.J. Longmans, Green & Co., New York and London. 1913. Pp. 233. Price, $1.25 *net*.

THROUGH REFINING FIRES. By Marie Haultmont. B. Herder, St. Louis. 1913. Pp. 436. Price, $1.60.

IN THE SERVICE OF THE KING. By Genevieve Irons, author of *The Mystery of the Priest's Parlor*, etc. Catholic Truth Society, London; B. Herder, St. Louis. 1912. Pp. 148. Price, $0.60.

CURSO DE INGLES PARA NINOS. Metodo practico y facil. Por Fr. M. Candido. Gramatica en Ejercicios: Parte I, pp. 137; Parte II, pp. 183. Lecturas: Parte I, pp. 95; Parte II, pp. 108. B. Herder, St. Louis, Mo. y Friburgo de Brisgovia (Alemania).

AU PAYS DES LYS NOIRS. Souvenirs de Jeunesse et d'âge mûr. Par Adolphe Retté. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. viii-317. Prix, 3 *fr.* 50.

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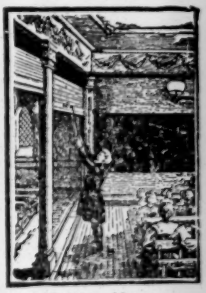

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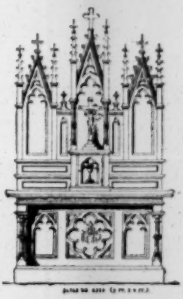

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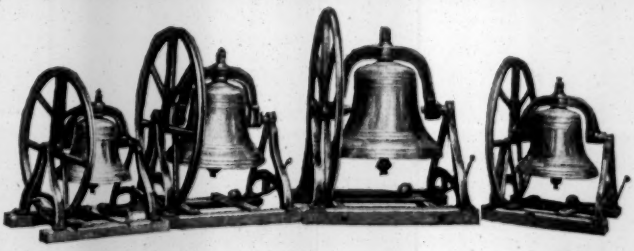

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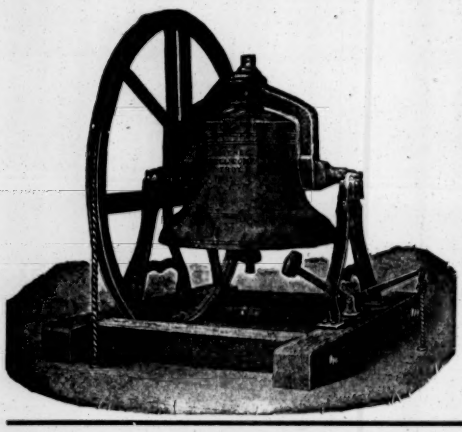

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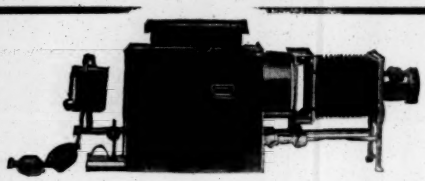

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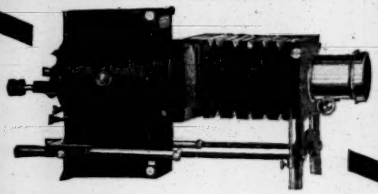

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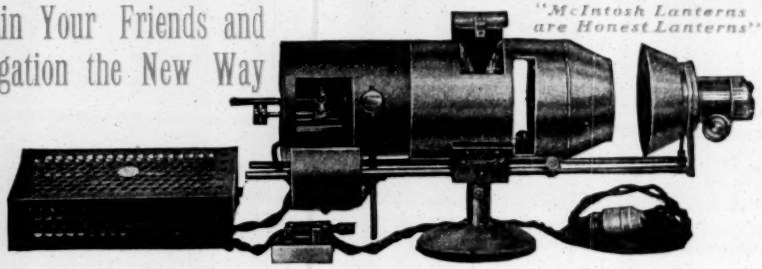

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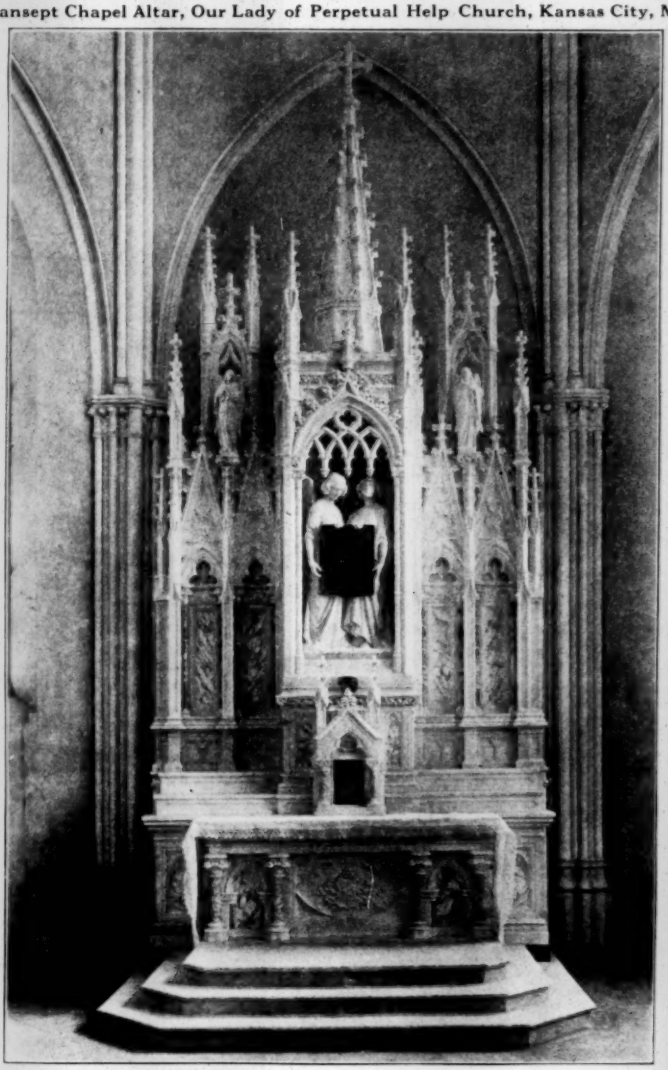

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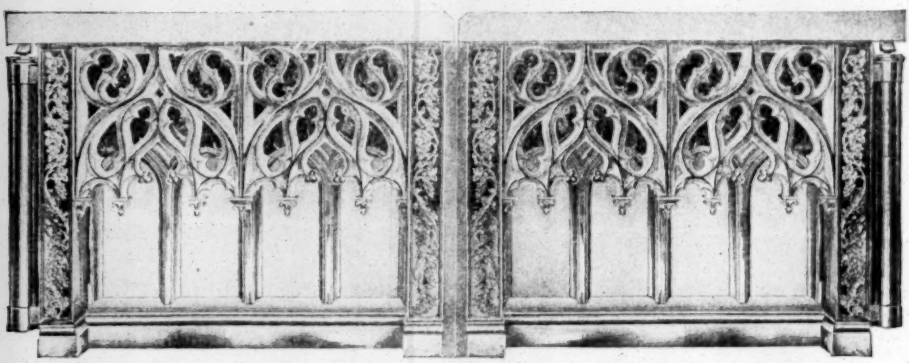

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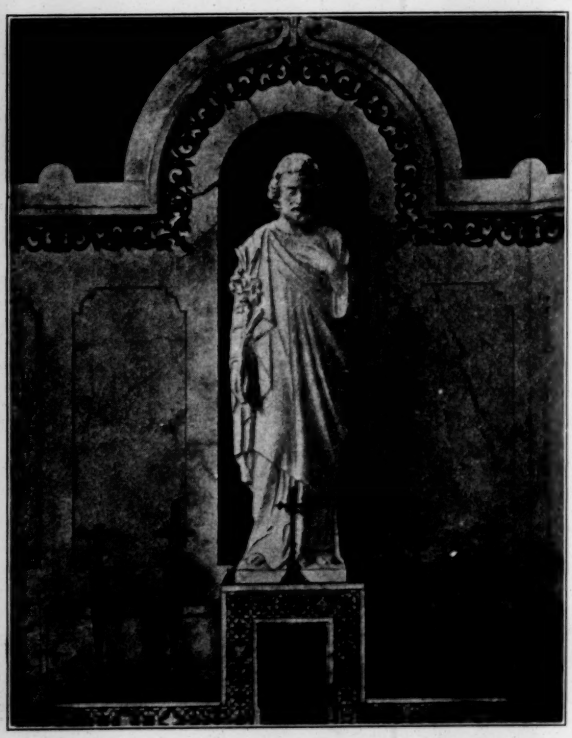

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